



R. W. J. sculp.

Non Magna Legimur,
Sed Vivimus.



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Sed Vivimus.

Contemplations
OF THE
State of Man
IN THIS
L I F E,
AND IN
That which is to come.

Inveni portam ; Spes & Fortuna valet.

By JEREMY TAYLOR, D. D. and
late Lord-Bishop of *Down and Connor.*

L O N D O N :

Printed for *John Kidgell*, and are to be Sold by
Dorman Newman, at the *King's-Arms*
in the *Poultry.* 1684.

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Printed for J. & W. Parker, 17, Pall Mall.

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in the Strand. 1684.

TO THE
READER.

Courteous Reader,

I HAVE soberly consider'd
these Holy and Devout
*Contemplations of the state
of Man in this Life, and in
that which is to come* ; I never
Read any thing with more com-
fort, or which made a greater
impression upon my Soul. There-
fore hoping they may have the
like effect upon others, I com-
mend them to all Persons who
desire Happiness in this Life, or
Blessedness in the future. Here
thou mai'st see the uncertainty of
Mortal life, the instability of hu-
man Greatness, the fate of King-
doms,

To the Reader.

doms, and the period of Empires ; the Worlds Funeral ; Time laid in the dust ; and the Dread and Horror of the last Judgment. Here thou mai'st have a prospect of the Grandeur of Heaven, the glory of the Blessed, and the miseries and infelicities of the Damned. The due consideration whereof will beget in thee holiness of Life ; nothing can be of more consequence (in these worst of days) . to promote thy future Happiness and Glory. True Piety sows the Seeds of the most solid greatness. Men Indowed with Moral virtues, they are like Diamonds, rich, but unpolished ; it's the fear of God that adds the true Lustre, and sets them fair.

In the service of God, all the Items of Happiness and Blessedness are summed up.

Doſt

To the Reader.

Dost thou desire riches ? Serve God, and thou canst never be poor. Dost thou desire Preferment ? Live a Holy and Devout Life (as these *Contemplations* are the best Introduction to it) and thou shalt go *ἐκ δόξης εἰς δόξαν*, from Grace to Glory ; Grace is *Aurora* *Gloriæ* ; Glory, nothing but a bright Constellation of Graces ; and Happiness, nothing but the quintessence of Holiness. I shall not detain thee longer, but beg of God that these Holy *Contemplations* may so influence thy Soul, that thou mai'st be made partaker of that Eternal weight of Glory which is laid up for all those that love and serve him.

*I am thy Friend and
Servant in Christ Jesus,*

B. Hale, D. D.

To the Reader.

Candid Reader,

THE most Learned and Pious
Jeremy Taylor, D. D. late
Lord-Bishop of *Down* and
Connor in *Ireland*, having left these
Holy Contemplations in the hands
of a worthy Friend of his, with
a full purpose to have Printed
them, if he had lived; but since
it hath pleased God to take that
Devout and Holy Person to him-
self; The better to advance Devo-
tion and Sanctity of Life, and to
make men less in love with this
frail Life, and more with that
which is Eternal, it's thought fit
to make them publick. I be-
seech God to conduct us all, by
the many helps and assistances
which he hath been graciously
pleased to afford us, to further
us in Piety and Holiness of Life,
is the prayer of, *Thy Friend,*
Robert Harris.

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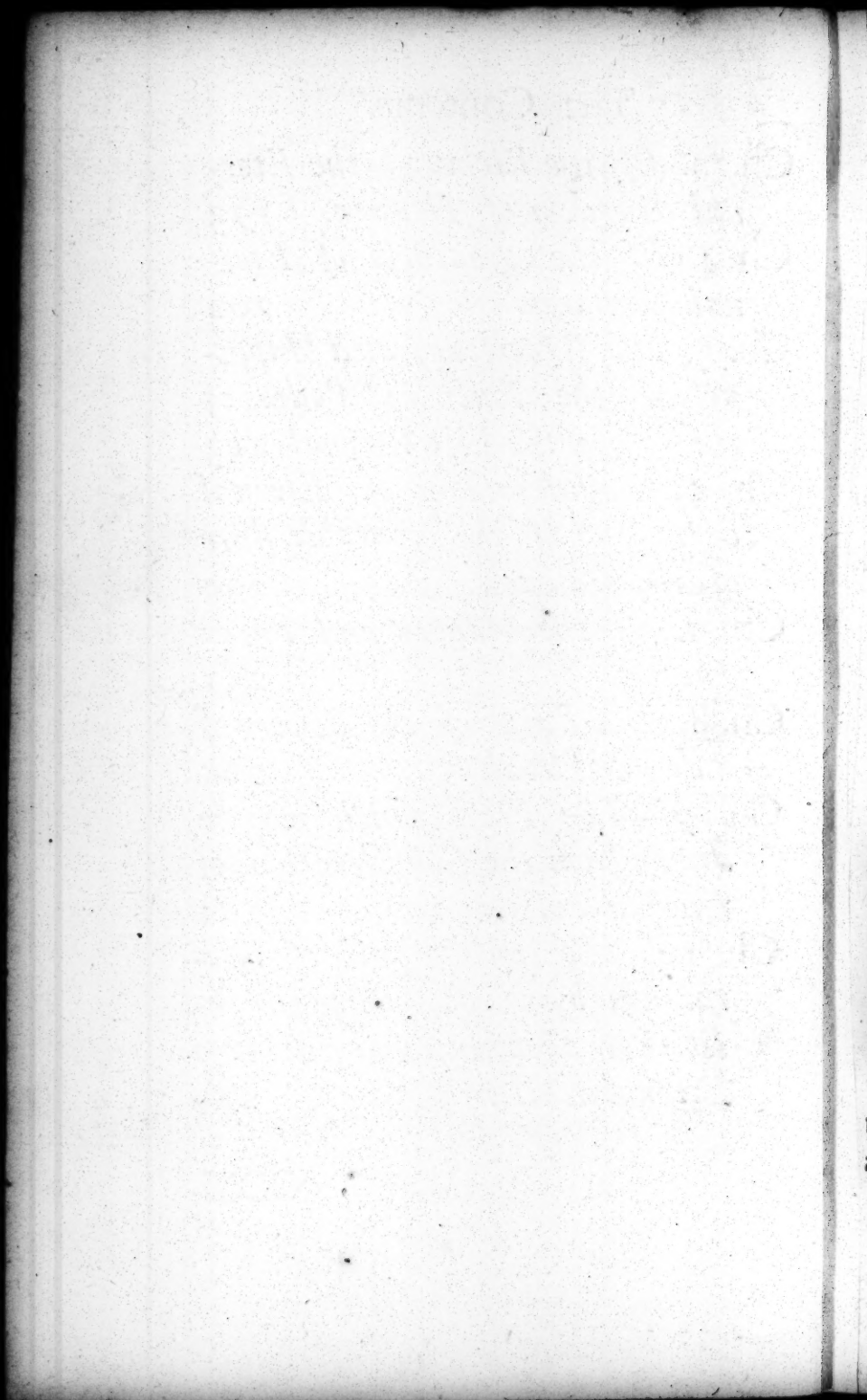
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• CON-



CONTEMPLATIONS
OF THE
STATE of MAN.

LIB. I.

CHAP. I.

*Contemplations on Time, and of the
State of Man in this Life.*



ALL Philosophers which
have thought of the Na-
ture of Time, and which
with much subtilty have
disputed what it was ;
at length come to con-
clude, That they knew
not what it is ; the most
they can reach unto is, That no time is long ;
and that can only be called Time which is
B present,

present, the which is but a Moment ; and how can that be said to be, since the onely cause why it is, is because it shall not be, but is to pass into the *Preterit* ; so as we cannot affirm it to have a Being : The being of Time consists onely of a succession of instants ; or Transitory Being, subsisting onely by a flux of Moments, and changes as many Faces as it contains Instants ; it slides out of his hands that strives to hold it : in naming of it, we lose it ; so subtil it is by Nature, that it were to weigh the Fire, and measure the Wind, to strive to stay this *Proteus* ; in an instant he vanisheth ; and while you think to shew him with your Finger, he is gone. We have onely a Moment in our power, and a Moment which is lost in the very instant in which we think to grasp it : see then what it is to trust unto Human Life, since it's a Member of that which is so unconstant and rapid as Time, which runs and passes away according to the course of the Sun, and Revolutions of the Stars in the Firmament. Know then, that Death follows thee not with Leaden Feet, it runs after thee with a Motion equal to that of the Stars, whose swiftness is so prodigious, that according to the more moderate account

Chap. I. *the state of Man.*

3

account of *Clavius*, they run in one day more than a Thousand seventeen millions and a half, of Leagues ; and in one hour more than Forty two Millions : after this rate doth Death pursue thee ; how is it that thou Tremblest not ? How comes it that thou Fearest not ? Even Life it self is given to us but by pieces, and mingles as many parts of Death as there are of Life ; the age of Infancy dies when we enter into that of Childhood ; and that of Childhood when we become Youths ; That of Youth, when we come to Age of Manhood ; That, when we are Old ; and even Old Age it self Expires when we become Decrepit : so that during the same Life, we find many Deaths, and yet can hardly persuade our selves that we shall Dye once. Let us cast our eyes upon our Life past, let us consider what is become of our Infancy, Childhood, and Youth, they are now dead in us ; in the same manner shall those Ages of our Life, which are to come Dye also. Neither do we onely Dye in the principal times of Life, but every hour, every moment includes a kind of Death in the Succession and Change of Things : What content is there in Life, which dies not by some succeeding

Sorrow ? What affliction of Pain, which is not followed by some equal, or greater Grief than it self. ? Why are we grieved for what is absent, since it offends us being present ? What we desire with impatience, being possessed, brings Care and Solitude, Grief and Affliction.

The short time which any Pleasures stays with us, it is not to be enjoyed wholly, and all at once, but tasted by parts ; so as when the second part comes, we feel not the Pleasure of the first, lessening it self every Moment, and we our selves still dying with it ; there being no instant of Life, wherein Death gains not ground of us ; the Motion of the Heavens is but the swift turn of the Spindle, which roles up the thred of our Lives ; and a most fleet Horse, upon which Death runs Post after us. There is no Moment of Life, wherein Death hath not equal Jurisdiction ; and there is no point of Life, which we divide not with Death ; so as, if well considered, we live but onely one point, and have not Life but for the present instant. Our Years past, are now vanished ; and we enjoy no more of them, than if we were already Dead ; the Years to come we live not, and possess no more of them, than if we were
not

not yet born ; Yesterday is gone, to Morrow we know not what shall be ; of to Day many hours are past, and we live them not ; others are to come, and whether we shall live them or no, is uncertain ; so that all Counts cast up, we Live but this present Moment ; and in this also we are Dying ; so that we cannot say, That Life is any thing but the half of an Instant, an indivisible Point divided betwixt it and Death.

With reason may this Life be called the shadow of Death, since under the shadow of Life, Death steals upon us ; and as at every step the body takes, the shadow takes another ; so at every Pace our Lives moves forward, Death equally advances with it ; and as Eternity is ever in beginning, and is therefore a perpetual beginning ; so Life is ever ending and concluding, and may therefore be called a Perpetual End, and a continual Death ; there is no pleasure in Life, which although it should last Twenty continued Years, that cannot be present with us longer than an Instant ; and with such counterpoise, that in it Death no less appeareth, than Life is enjoyed.

If a man were Lord of Infinite Worlds,

and posselt infinite riches, if they were at last to end, and he to leave them, they were to be valued as nothing; and if all things temporal have this evil property, to fade and perish, they ought to have no more esteem, than if they were not.

O miserable condition of humane Nature! vain is all that we live without Christ; all flesh is grass, and all the glory of it as the flower of the Field; where is now that comely visage? Where is now the Dignity of the whole Body, with which, as with a fair Garment, the Beauty of the Soul was once cloathed? Ah pity! the Lilly is withered, the Purple of the *Violet* turned into paleness; therefore let us consider what in time must become of us, and what will we, or will not, cannot be far off; for should our lives exceed the term of Nine hundred years, and that the days of *Mathusalem* were bestowed upon us; yet all the length of Life once past (and pass it must) were nothing; and betwixt him who lives but ten years, and him who lives a thousand, the end of Life, and the unavoidable necessity of Death once come, all is the same,

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same, save only he who lives longer, departs heavier laden with sins.

Vain are all honours. Vain are the applauses, the riches and pleasures of Life, which being it self so short and so frail, make all things Vain which depend upon it, and so becomes it self a vanity of vanities, and an Universal vanity. What account would'st thou make of a *Tower* founded upon a Quick-Sand? Or what safety would'st thou hope for in a Ship bored with holes? Certainly thou oughtest to give no more esteem unto the things of this World, since they are founded upon a thing so unstable as this Life. What can all humane things be, since Life which sustains it, hath, according to *David*, no more consistence than smoak; or according to *Aquinas*, than a little vapour which in a moment vanisheth? Altho it should endure a thousand years, yet coming to an end, it were equal to that which lasted but a day; for as well the felicity of a long, as a short Life is but Smoak and Vanity, since they both pass away, and conclude in Death.

Guerrius, a most famous Divine, hearing the fifth Chapter of *Genesis* read, wherein are recounted the Sons and Descendants

dants of *Adam*, in these terms, *The whole Life of Adam was Nine hundred thirty Years, and he died; the Life of his Son Seth was nine hundred and twelve Years, and he died;* and so of the rest; began to think with himself, that if such and so great men, after so long time ended in Death, it was not safe to lose more time in this World, but so to secure his Life, that losing it here, he might find it hereafter. What can the delights of man be, since his Life is but a Dream, a shadow, and as the twinkling of an eye! If the most long Life be short, what can be the pleasures of that moment by which is lost eternal happiness? O how vain are men, who seeing Life so short, endeavour to live long, and not to live well! Since it's a thing most certain, that every man may live well; but no man, what age soever he attains unto, can live long; every day we die, and every day we lose some part of Life; and in our growth, our Life decreases and grows less; and this very day wherein we live, we divide with Death; our Life in the Book of Wisdom is compared unto the passing of a shadow, which as it may be said to be a kind of Night, so Life may be called a kind of Death;

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Death; for as the shadow hath some part of Light, some of Darknes; so our Life hath some part of Death, and some of Life, until it comes to end in a pure Death; and since it is to end in a not being (its very little to be regarded), especially compared with eternity, which hath a being constant and for ever. The shadow, wheresoever it passes, leaves no track behind it; and of the greatest personages in the World, when they are once dead, then there remains no more than if they had never lived. How many preceding Emperors in the *Assyrian* Monarchy were Lords of the World as well as *Alexander*? And now we remain not only ignorant of their Monuments, but know not so much as their names; and of the same Great *Alexander*, what have we at this day, except the vain noise of his Fame? There is nothing constant in this Life; the Moon hath every Month her changes; but the Life of man hath them every day, every hour; now he is sick, now in health, now sorrowful, now merry, now fearful. With what imaginations is he afflicted? With how many labours and toils does he daily wrestle? With what thoughts and apprehensions doth he torment himself?

self? What dangers of Soul and Body doth he run into? What Vanity is he forced to behold? What injuries to suffer? What Necessities and Afflictions? Nay, such is our whole life, that it seems unto me little less evil than that of Hell, but only for the hope we have of Heaven; our Infancy is full of Ignorance and Fears, our Youth of Sin, our Age of Sorrow, and our whole Life of dangers. There is none content with his condition, but he who will die whilest he lives; in so much as Life cannot be good, unless it must resemble Death. Since therefore the whole time of this Life is so short, and we know not how long it will last, let us resolve not to lose the opportunity of gaining Eternity. Altho we were certain to live yet a hundred years longer, we ought not to spare one minute from the gaining of eternity; but being uncertain how long we are to live, and perhaps shall dye to morrow, how can we be so careless, as to let the securing of our glory pass, which hereafter will never be offered? Consider what an eternal repentance will follow thee, if thou makest not use of the occasion of time for the purchasing of the Kingdom of Heaven; especially when thou

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11

thou shalt see, that with so little ado thou mightest have gained that everlasting glory, which to satisfie a short pleasure thou hast lost for ever.

O Eternal God, who dwellest in Eternity, whose Power is eternal, and whose Kingdom is the Kingdom of all Ages! Take me by thy right hand, O Lord, conduct me to thy eternal Glory: Let me esteem all things as nothing in respect of Eternity. Grant, O Lord, that I may so pass thorough things temporal, that I do not finally lose the eternal. Amen.

CHAP.

CHAP. II.

*All things on this side Heaven
are inconstant and transitory.*

AS Time it self is in a perpetual succession, and mutation, being the Companion of Motion; so it fixes this ill condition unto most of those things which pass along in it, the which not only have an end, and that a short one; but even during the shortness of time which they last, have a thousand changes: and before their ends, many ends; and before their deaths, many deaths; each particular change, which our Life suffers, being the Death of some estate, or part of it. For as Death is the total change of Life, every change is the Death of some part: Sickness is the Death of Health, Sleeping of Waking, Sorrow of Joy, Impatience of Quiet, Youth of Infancy, Age of Youth. The same condition hath the universal World, and all things in it; so that all things which follow

follow time, and even Time it self at last must die. All humane things, as well intrinsically, and of their own nature, as by external violences which they suffer, are subject to perish; the fairest Flower withers of it self, yet is oftentimes before born away by the Wind, or perishes by some storm of Hail. The most exact Beauties lose their luster by Age, but are often before blasted by some violent Feaver. The strongest and most sumptuous Palaces decay with continuance, if before not ruined by Fire or Earthquake. Cast your Eyes upon those things which men judge most worthy to endure, and made them to the end they should be eternal; how many changes and Deaths have they suffered!

Gregory of Nazianzen placed the City of Thebes in Egypt, as the chiefest of those wonders which the old World admired; most of the Houses were of Alabaster Marble spotted with drops of Gold, which made them appear most splendid and magnificent; upon the Walls were many pleasant Gardens, the Gates no fewer than a Hundered, out of which the Prince could draw forth numerous Armies without Noise. Pomponius Mela writes, that

Nazian. in
Monod.
Plinie Lib.
36. c. 8.

Pomp.
Me. Lib.
1. c. 9.
Evag. Lib.
2. c. 1.

out

out of every Port there issued Ten Thousand Armed Men, which in the whole came to be an Army of a Million; yet all this huge multitude could not secure it from a small Army conducted by a Youth, who took and destroyed it.

Polus Lib.
2. rerum
Indic. c.
68.

Marcus Polus writes, that he passed by the City of *Quinsay*, which contained Fourscore Millions of Souls: and *Nicholas de Conti*, passing not many years after by the same way, found the City wholly destroyed, and begun to be newly built after another form. But yet greater than this was the City of *Niniveh*, which was of three days journey; and it's now many Ages since that we know not where it stood. No less stately, but perhaps better fortified was the City of *Babylon*; and that which was the Imperial City of the World, became a desert, an habitation of *Harpies*, *Satyrs*, and *Monsters*: And the Walls, which were Two Hundred foot in height, and Fifty in Breadth, could not defend it from time.

It's not much that Cities have suffered so many changes, since Monarchies and Empires have done the same; and so often hath the World changed her Face, as she hath changed her Monarch and Master.

He

He who had seen the World as it was in the time of the *Affyrians*, would not have known it as it was in the time of the *Persians*; and he who knew it in the time of the *Persians*, would not have judged it for the same when the *Greeks* were Masters; after in the time of the *Romans* it appeared with a Face not known before; and he who knew it then, would not know it now; and some years hence it will put on another form, being in nothing more like it self than in its perpetual changes. Therefore nothing doth more deserve our scorn and contempt, and more now than ever, since it becomes every day worse, and grows old, and decays with Age; nether is the World only grown worse in the natural frame of it, but is also much defaced in the moral; the manners of men have altered it more than the violences and encounters of the Elements.

How many Kingdoms were overthrown by the covetousness of *Cyrus*! The ambition of *Alexander* did not only destroy a great part of the World, but made it put on a clear other face than it had before. That which time spares, is often snatcht away by the covetousness of the Thief; and how many Lives are cut off
by

by revenge, before they arrive unto old age!

There is no stability in any thing, and least in man, who is not only changeable in himself, but changes all things besides.

One day often makes an end of great riches. Many Personages of great Honour and Esteem, changing their fortune, become infamous. *Dyonisius* was thrust from his Throne; from a King of *Sicily* to be School-Master in *Corinth*, and taught boys; who could think that from a King, he should be necessitated to become a School-Master! Who would not wonder at the Cozenage of the World, that should see him in his Royal Palace with a Scepter in his hand, compassed about with his Servants, and the great ones of his Kingdom, and should after behold him in his School, managing a Rod in the midst of a number of Boys! *Cræsus* the most Rich King of *Lydia*, who being in hope to overthrow the *Persians*, not only lost his own Kingdom, but fell into the power of his Enemies, and failed a little of being burnt alive. Particular persons are not only witnesses that all human things are Dreams; but Cities, Nations, and Kingdoms; nothing remains like it self;

self; all things present are more frail and weak than the Webs of Spiders, and more deceitful than Dreams; from this inconstancy of humane things, we may extract a constancy for our selves; first by despising things so transitory; secondly, by a resolute hope of an end or change in our adversity and Afflictions, since nothing here below is constant, but all mutable; and as things sometimes change from good to evil, so they may also from evil unto good.

There is no confidence to be placed in humane prosperity; for neither Kingdom, Empire, nor any greatness whatsoever, can secure their owners from Ruin and Misfortunes. Behold *Andronicus* cloathed in Purple, adored by Nations, commanding the East, his Temples enriched with a Royal Diadem, the Imperial Scepter in his hands, and his very Shoes Studded with Oriental Gems; presently after he is insulted over by the basest of his people, buffeted by women, and pelted with dirt and stones in his Imperial City; and lastly, they hung him up by the heels betwixt two Pillars, and there left him to die. This is enough to make us contemn all temporal goods and humane felicitie, which not only passes away with time, but often changes

C

into

into greater misfortunes. Whate steem can that merit which stands exposed to so much misery, which is by so much the more sensible to the sufferer, by how much it was less expected ?

The Emperor *Vitellius*, whom the East and West acknowledged to be the great Monarch of the World, in *Rome* saluted with so glorious Titles, that he seemed to be all he could desire less than a God ; but wherein ended all his Majesty, but in the greatest infelicity and misery that can be imagined ? the People having violently seized upon him, tied a Rope about his Neck, and his hands behind him, tore his Garments from his Back, and struck a Dagger under his Chin ; they haled him ignominiously up and down the streets of *Rome*, cast filth in his Face, and reviled him with a Thousand injurious speeches, and at last killed him in the Market-place ; and threw him down the Gemonies, where they used to fling the Corps of Malefactors. Folly is all humane greatness, since at last it must end, and perhaps in a disastrous and unhappy conclusion.

Who would have imagined that *Valerianus* the Emperor, who was mounted upon his brave Courser, trapped with Gold,
clad

clad in Purple, Crowned with the Imperial Diadem, adored by Nations, and commanding over Kingdoms, should be taken Prisoner by the King of *Persia*, be kept inclosed in a Cage like some Wild Beast, used as a Foot-stool for the King to get on Horse-back! But such contrary Fortunes happen in humane life, let us not therefore trust in it; Crowns nor Scepters do not secure us from the inconstancy of changes; and we may better trust unto the Wind, or to Letters written upon Water, than unto humane felicity.

The changes of Fortune are but exchanges of one condition for another; no man can fall when he is at lowest; and the lowest and basest of all things is humane felicity, which when it quits us, we fall not, but change it, and perhaps for the better: The Life of Man is a lamentable Tragedy, wherein we observe such contrary extreams. I know all humane greatness is Vanity; therefore I will never grieve for the loss of that which was nothing, that is not worthy of grief; which deserves not love; things below, as they merit not my affections when I enjoy them; so they ought not to vex and afflict me when I lose them.

What are Imperial Diadems? What are Thrones, and Majesty? What are Ornaments of Gold and Silver? All are Vanity, and Vanity of Vanities. What were then the Spectacles of the *Amphitheater*, the Games of the *Circus*, and the Seignorie of the World, but Vanity of Vanities, Universal Vanity? The same would *Cræsus* have Preached from the Flames; *Bajazet* from his Cage; and *Dionysius* from his School. If we had the Opinion of those Persons which are now Damned, what would they think of Majestie which they enjoy'd in this Life! Vanity! they will say it has a smoak, a dream, a shadow; where is now the splendor of the *Consulat*? Where the *Lictors* and their *Fasces*? Where the Crowns and Tapistrie? Where the Banquets and Revels? All those things are Perished; a boystrous Wind hath blown away the Leaves, and left the naked Trees tottering, and almost pluck'd up by the Roots. Where are the Seven Wonders of the World? Where is *Nero's* Golden Palace? Where are *Dioclesians* hot Baths? Where is *Julius* his *Colossus*; or *Pompey's* *Amphitheatre*? they are all gone, there is no Print of them remaining. And if we consider the greatness of this World,

we

we shall perceive, that by how much it is more glorious, by so much it is more Vain. What greater Majesty, than that of the *Roman Empire*? yet scarce was the Election of a *Roman Emperor* known, before he was Murdered: amongst Nineteen or Twenty Emperors which passed betwixt *Antoninus* the Philosopher, and *Claudius* the second, not one escaped a violent Death; so as the greatest felicity of the World, was tyed to the greatest Mishap: therefore *Dionysius* to express the Miseries and Infelicities of the Lives of Kings, said, *It was like that of Condemned Persons, which every hour expect Death* O Crown, said King *Antigonus*, more Noble than Happy! *if Men knew how full thou art of Cares and Dangers, no man would take thee up, though he should find thee in the Streets.* And *Constantine* the Great, who was arrived at the height of Human Felicity, said, *His Life was something more Honourable than that of Shepherds, but much more Troublesome.* There is no felicity upon Earth which carries not its counterpoise of Misfortunes; no Happiness which mounts so high, which is not depressed by some Calamity.

The Felicity of this Life is but a shadow
C 3 of

of true Happiness; for the shadow is not a Body, but a resemblance of a Body: and seeming to be something, is nothing; the inconstancy and speedy change of Human Things deserves this name, because the shadow is always altering, and ends on a sudden: and as the shadow when its at length, and can increase no farther, is nearest to the end; so Temporal Goods, and Human Fortunes, when they are mounted up as high as the Stars, are then nearest to vanish, and disappear suddenly. Those who work in Prospective, will so paint a Room, that the Light entring onely thorow some little hole, you shall perceive beautiful and perfect Figures and Shapes; but if you open the Windows, and let in a full Light, at most you shall see but some imperfect Lines and Shadows; so things of this World seem great and beautiful unto those who are in darkness, and have but little Light of Heaven; but those who enjoy the perfect Light of Truth and Faith, find nothing in them of Substance.

The things of this World are not onely a shadow, but are very deceitful; they promise us Goods, and give us Evils; promise us Ease, and give us Cares; promise Security, and give us Danger; promise us
great

great Contents, and give us great Vexations; there is no Felicity upon Earth, no happiness which mounts so high, which is not depressed by some low Calamity: It is not needful to attend the end of Life to see the imposture of it, its enough to see the alterations whilst it lasts; be assured, that vain is all the greatness of the Earth, if that of Heaven be not gained by it. Since then all Kingdoms, Empires, Honours and Greatness whatsoever, are but a shadow, and will presently vanish, and we are here in this World, but as in an Inn; from whence we are suddenly to depart; let us take care for our journey, and furnish our selves with provision and a *Viaticum* for Eternity; let us cloathe our selves with such Garments as we may carry along with us; this may be our comfort, that our wealth, whether we will or no, may be taken from us; but Eternal happiness, unless by our fault, cannot; we may be deprived of Honours against our Wills, but not of our Vertues except we consent; temporal goods may perish, be stolln, and lost many ways; but spiritual goods can only be forsaken; and are then only lost, when we leave them by our sins; the Roses of Glory in hea-

ven do never fade, nor doth custome dull the lively tast of those celestial delights; let us therefore convey our riches here thorough the hands of the Poor in Bills of Exchange, into the Eternity of Glory, where such Money is current, for our good works will follow us. I will therefore preserve my self in humility, I will not confide in prosperity, nor presume upon my Vertues, tho never so great, since every man is subject to fall into those misfortunes he little thinks of: I will not trust in life, because it may fail whilst the goods of it remain; and will as little trust in them because they may likewise fail whilst it continues.

Blessed Lord! thou art my Salvation, thou art my Glory, my aid, and all my hope is in thee: at thy Right hand there are Riches, Greatness, and Powers, for ever without end.

CHAP.

CHAP. III.

All Sublunary things are contemptible, and of no value.

THE things of this World, tho their Vanity, which swells and blows them up, seems to extend and engreaten them; yet they are in themselves contemptible and little ; those things which seem to make the greatest noise, are Honour, Fame, and Renown ; we shall see how narrow they are ; and hear one who was placed in the highest degree of glory and dignity in the whole world, since he was Lord of it, the Emperor *Marcus Antoninus* who speaks in this manner ; Perhaps thou art solicitous of honour ; behold how quickly oblivion blots out all things ; behold a Chaos of eternity both before and after.

How vain is the noise of Fame ! How great the inconstancy and uncertainty of human judgements and opinions ! in
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how narrow a compass are all things inclosed ! The World is but a point ; and of it, how small a corner of it is inhabited ! and who and how many are those in it who are to praise thee ! He who desires Fame and Honour after Death, thinks not that he who is to remember him, shall shortly die also ; and in the same manner he who is to succeed after him, until that all memory which is to be propagated by mortal men, be blotted out. But suppose that those who are to remember thee were immortal ; what could it import thee being dead ; nay being alive, what could it profit thee to be praised ; all that is fair, is fair, of it self, and is perfected within it self ; and to be praised is no part of the beauty.

Consider the Vanity of those Titles which many have assumed only to make themselves known in the World : let us judge how it will fare with us of *Europe*, by those who have taken Titles upon them in *Asia* ; for if the fame of those in *Asia*, arrive not to the knowledge of us in *Europe*, no more shall ours in *Europe* to theirs in *Asia*.

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The name of *Echebar*, was thought by his subjects to be Eternal, and that all the World did not only know but fear him; but ask here in *Europe* who he was, and no man hath heard of him; demand of the most learned, and few shall resolve you that he Reigned in *Mogor*.

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How few have heard of the name of *Vencatapadino Ragium*? he imagined that there was no man in the World who knew him not; how many can tell me that he was the King of *Narsinga*. If then these Warlike and potent Princes are not known in *Europe*, no more shall *Charles* the Fifth, and many other excellent men in Arms and Literature, which have Flourished in these parts, be known in *Asia* and *Africa*.

If we reflect upon the truth of those Titles which many arrogate unto themselves, we shall perceive them all to be vain. How many are called *Hightness*, and *Excellence*, who are of base and abject Spirit, and continue in mortal sin, which is the meanest and lowest thing in the world? How many are called *Serenissimi*, who have their understanding darkned, and their will perverted! others call themselves most Magnificent, with as much reason as

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Nero might be called *most Clement*. The things wherein vve have placed Honour, makes it most ridiculous; some think they should be valued and esteemed, because they are strong; not remembring, that a Bear, a Bull, or a Sumpter-mule is stronger than they; some because they are richly clad, become mighty proud, and puffed up; not being ashamed to be more esteemed for the vwork of a Mechanick Taylor, than for their vertuous actions; others think to be honoured for their dishonours, bragging of their vices: others boast of the Nobility of their blood, vvithout looking upon Vertue, and so make that a vice vvwhich vvvas to oblige them to Noble actions; converting that vvwhich vvvas to be their honour, into infamy; valuing themselves more for being Noble, than being Vertuous and Just.

A man is no greater, than what he is in the Eyes of God; and the estimation which God hath of us, is not for being born in a Palace, but for being Righteous and Just: what an Error is it then to Value our selves more for our Humane Birth by which we are made Sinners, than for our Divine Birth, by which we are made Just? How foolish were he, who being the Son of a King, and bond-Woman,

man, should esteem himself more for being the Son of a Slave, than of a Monarch? More Fool is he, who values more the Nobility of his Blood in being a Gentleman, than the Nobility of his Soul in being a Christian; *all* Honours of the Earth are but splendid Vanities; and those who seek after them, are like Boys who hunt after Butterflies: yet many Souls have Perished by them: If *David* Cursed the Mountains of *Gelboe*, because *Saul* and *Jonathan* dyed upon them; with much more reason may we Curse the High Mountains of Honour, upon which so many Souls have been sure to Perish.

Let us consider what Riches are, unto whom *Gregory Nazianzen* did much honour, when he call'd them a Precious Dung; truly in themselves they are not much better: Gold and Silver, said *Antoninus* the Philosopher, were nothing else than Excrements and Dregs of the Earth; what are Precious Stones, but Shining Pebbles: some Red, some Green, &c. Silk, but the slaverings of Worms? And the finest *Hollands*, and the purest Linnen, but Threds of certain Plants? Other Webs of Esteem, are made of Hair of Beasts; whereof, if we should meet one in our Meat,

Meat, would make us loath it ; and many in their Cloathes are proud of them ; Furs, what are they but the Skins of Contemprable Vermin ? Civet, but the Sweat of a Cat near its most Noisom Parts ? Amber, but the Uncleanneſs of a Whale ; or ſomething which the Sea purges from it, as not worthy to be preſerved ? What are Poſſeſſions, Palaces, Cities, Provinces and ſpacious Kingdoms ? they are onely Toys of Men, who though Old, are but Children in Eſteeming ſo much of them. *Lucian* beholding them not from the Imperial Heaven, but from the Sphere of the *Moon* ; ſaid, *All Greece poſſeſſeth not above four Fingers ; and that Peloponneſus was not bigger than a Lentil Seed.* To *Seneca*, the whole Compaſs of the Earth ſeemed but a Point ; and all the greatneſs thereof only matter of Sport. Riches were invented for the Eaſe and Commodity of Life ; but as Man hath made them, they ſerve for the greateſt Trouble and Vexation : he who hath Wealth, hath moſt Want, becauſe he not onely needs for himſelf, but for all which he Poſſeſſeth : ſo that he which hath a great Houſe, hath the ſame Neceſſities that his Houſe hath, which are many ; for a great Houſe requires much Furniture,

Furniture, and a large Family ; and so charges the Master with Multitudes of Servants, great quantities of Plate, Hangings, and other Ornaments superfluous to use, and Human Commodity ; insomuch, as none are more Poor than the Rich ; because they want, not onely for themselves, but for all that is theirs : at least, Riches want not this Incommodity, that although they were invented for Human use, and Ease, yet he that hath them in the greatest abundance, hath the greatest Cares, Troubles, Dangers, and ever the greatest Losses. Let us therefore while we have time, make over our Riches ; let us send them before us into another World ; Heaven stands open to receive them, we need not doubt of safe Carriage ; the Carriers are very faithful and trusty, they are the poor and needy of this World ; we make over unto them here by way of Exchange, a few things of little Value ; being to receive in Heaven for them, an exceeding Eternal Weight of Glory.

How narrow is the Sphere of all our Pleasures, which besides the short time they indure, are minged with Wormwood of many Pains and Griefs ? the Adulterer, how many Troubles and Dangers does he

he usually pass, before he compass his desire ? in the enjoying, what Fears, and Suspitions Assault him ? and when its past, (if he thinks seriously of his Sin) what Remorse and Repentance Afflict him ? And oftentimes, how many long Diseases, and sharp Pains succeed that, which lasted but a Moment ? The several sorts of Gusts, whereof the touch is capable, exceed not two or three, but the distinct sorts of Pains which Afflict it, are without Number ; the greatest Pleasure of the Sense holds no comparison with the Grief endured by the Separation of a Member ; or the Pain suffered by him who hath the Stone, Sciatica, or some violent Disease in Extremity.

What shall we say of the Royal and Impeccial Dignity, which seems in Human Judgment to Embrace all the Happiness of the World ? Honors, Riches, Pleasures, all are contained in it ; but how small is a Kingdom, since the whole Earth, in respect of the Heavens, is no bigger than a Point. ~~is~~ Look not upon the Crown, but upon the Tempest of Cares vvhich accompany it ; fix not thy Eyes upon the Purple, but upon the Mind of the King, more sad and dark than the Purple it self ; The *Diadem* doth

doth not more encompass his Head, than Cares and Suspicions his Soul : look not at the Squadrons of his Guards, but at the Armies of his Molestations vvhich attend him ; for nothing can be so full of Cares, as the Palaces of Kings : but its far othervvise in Heaven, the Palace and House of God, vvhere the Just without mixture or counterpoise of Misery are to Enjoy those Eternal.

If you look upon the so much esteemed Greatness of this World ; the brave Palaces, renovvned Cities, large Kingdoms ; you may compare them to those little Houses of Sand or Dirt made by Children for their Entertainment ; vvhich Men stand by and Laugh at ; and oftentimes, if their Parents or Masters find , that it hinders them from learning of their Lessons, they strike them down with their Feet, and destroy that in a Moment, which hath cost the Boys much time and labour ; so God useth to deal with those, who neglecting his Service, employ themselves in scraping together Riches, enlarging their Possessions, building of Palaces, which he Destroys with that ease, as if they were those little Houses of Sand, made by Children ; and certainly, more Children are they,

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who set their Hearts upon the greatness of this short Life, than those who busie themselves in Walls of Dirt.

Esteem none for their Exterior Lustre and Bravery ; he must Dye as well as the most poor and unknown Beggar ; he must be Buried, and at last appear before the Just Judgment ; wherefore dost thou then value and admire those things which have no Consistence, as if they were to last for ever ?

If you look upon a Table, where you behold Painted a rich and powerful Man, and a poor contemptible Beggar, you neither Envy the one, nor Despise the other ; because you know them to be Shadows, and no Truths : the same Judgment we ought to make of the things themselves ; for all are but shadows, and little more than nothing : And as in a Comedy, or Farse, it imports little who plays *Alexander*, and who the *Beggar*, since all are Equal when the Play is done ; so are all after Death.

I will therefore from hence learn, not to admire the Grandeur of this World ; nor to desire any thing in it ; I have an Inheritance in Heaven which none can take from me ; there I have a Mansion not
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made by the Hands of Men; I will look after those Eternal Goods, which by my Faith and Hope I do now Enjoy; they can never be taken from me; for they are the Eternal Inheritance of the Just.

CHAP. IV.

The Vanity of Man.

IF we consider the greatest thing in Nature, which is Man, we shall see how Vain, and little he is, being Temporal. What is Man, saith *Seneca*? A frail Vessel, broken with the least Motion; a most weak Body, Naked by Nature, and unarmed, subject to the Injuries of Fortune; Compos'd of things Infirmit, and Fluid; and those very things, without which Man cannot live, as Smell, Taste, Meat, and Drink, are Mortal unto him. The Wise *Solon* did not answer more favourably, when they demanded of him, What was Man? *He is*, saith he, *a Corruption in his Birth, a Beast in his Life, and*

Food for Worms when he is Dead. He does things Evil, which are not Lawful ; things Filthy, which are not Decent ; things Vain, which are not Expedient : behold, the Plants and Trees, they produce Flowers, Haws, and Fruit ; Man, nothing but Vermin and Worms ; they furnish us with Oyl, Wine, and Balsom ; Man affords nothing but Flegm, and Ordure ; those send forth a fragrant Odour, and Man abominable stink : And such is Man even in his Youth, and best time ; but if he reach Old Age, which is esteemed as a Felicity , his Heart is Afflicted, his Head shakes, his Spirits Languish , his Breath smells, his Face wrinkles , his Stature bends, his Eyes wax dim, his Hands tremble, his Hair falls, his Ears grow deaf ; neither is he more changed in Body, than in Mind : an Old Man is easily displeased, hardly pacified, believes quickly, covetous, froward, still complaining, admires what is past, contemns what is present ; sighs, grieves, languishes, and is always infirm.

Consider also, wherein Man Ends ; what thing more Noisome than a Human Carcase ? What more Horrible than a Dead Man ? he whose Embraces were most Acceptable when he was alive, even his sight

is troublesom when he is Dead ; What do Riches and Honour profit him ? they shall not free him from Death, they shall not defend him from the Worms, they shall not take away his Stinck and ill Savour ; he, who even now was Seated in a Glorious Throne, is now flung into an obscure Tomb ; he who lately Feasted in a Sumptuous *Sata*, is now Feasted upon by Worms in a dark Sepulcher ; wherefore do'st thou wax proud, Dust and Ashes, whose Conception was in Sin, whose Birth in Misery, whose Life in Pain, and whose Death Necessity ? Wherefore do'st thou swell, and adorn thy Flesh with Precious Things, which in few days is to be Devoured by Worms ; and doth not rather adorn thy Soul with good Works, which is to be Presented in Heaven before God and his Angels ?

Besides that, Man is a thing so poor and mean, and composed of so base and vile Materials ; this vileness and meanness hath no firmness nor consistence, but is a River of Changes, a perpetual Corruption, and a fantasm of Time ; his Nature from his Birth, until his Death, is Unstable, Mutable, and Transitory ; the more you consider it, the more it flies from you. The Embrion

which is framed from Seed, quickly becomes an Infant ; from thence a Boy, from thence a Young Man, from thence an Old, and then Decrepit ; and so the first Age being past and corrupted by new ones which succeed, it comes at last to Dye : how ridiculous then are Men to fear one Death, who have already dyed so many, and are yet to Dye more ? He never remains the same, but in every Moment he changes as it were, with various Phantasms in one common Matter ; if he be still the same, how comes he to delight in things he did not before ? He now loves and abhors after another manner than formerly ; he now praises and dispraises other things than he did before, he uses other Words and is moved with other Affections ; he doth not hold the same form, nor pass the same Judgment he did ; and how is it possible, that without change in himself, he should thus change in his Motions and Affections ? Certainly, he who still changes, is not the same ; and he who is not the same, cannot be said to be, but in a continual Mutation slides away like Water : Where shall we then find true Being, but in that onely which is Eternal, and knows no Beginning ; which is Incorruptible, which is not Changed with Time ?

Man

Man is not only thus Vile and Base whilst he lives, and much more being Dead ; but even his Soul, whilst it remains in his Body, is not of much greater Esteem ; for although the Soul be of it self of a most Noble Substance, yet his Vices do so much vilifie it, that he makes it more abominable than the Body ; and without doubt the Soul, when it is Dead in Mortal Sin, is more Corrupt and Stinking in the sight of the Angels, than a Body Dead eight days ago ; for if that Body be full of Worms, this is full of Sins and Vices ; and if a Man knew himself well, he would be more afrighted at the Misery of his Soul, than at that of his Flesh.

Amongst all evils, Man is the most evil; every Beast hath an evil which is peculiar unto it, but Man is all evils : the Devil dares not approach a just Man, but Man dares despise him; Man is compared to the Beasts of the Field; its worse to be compared to a beast, than to be one: for its no fault to be born an unreasonable Creature; but to be endowed with reason, and to be compared to a Beast, is a fault of the Will, so as this untamed passion makes him worse than Beasts.

What sorts of deaths and torments hath not humane cruelty found out! what sorts of poyson hath not the passion of man invented! *Orpheus, Orus, Medifus, Hesiodotus*, and other Authors, have found out Fivehundred several ways of giving poyson covertly, which have since been (to the calamity of man) wonderfully encreased; nothing is now secure from the malice of man, since Poyson hath been given even in the shaking of hands, when men were to be reconciled and made friends; only in the sense of hearing it hath not yet found a door to enter; all the rest of the Sences it hath Mastered: with the smell of a Rose, with the sight of a Letter, with the touch of a Thred, with the tast of a Grape, death hath found an entrance.

And as tho man were not miserable enough by Nature, his very passions must contribute to make him wretched and unhappy; the proud man grieves and consumes for the felicity of another; the envious dies to see a happy man live; the covetous man loses his Sleep for what he hath no need of; the cholerick man ruins himself for what no ways concerns him; with reason did the Prophet say; *In*

vain doth man trouble himself; he troubles himself, and before he attains rest, is overwhelmed; he mounts on high like a tempest; and like dust is scattered and disappears; he is kindled like a flame, and vanishes like smoak; he spreads himself as a cloud, and is contracted as a drop. He is troubled to gain the filth of Riches, and a little dirt; his are the Trouble, others the Joys; his are the Cares, others the Contents; his are the Curses, others the Respect and Reverence. The Life of man is full of vain labours of veaxtious thoughts, thinking how to obtain what he desires, and then how to keep it; after how to increase it, then how to defend it; and lastly how to enjoy it; and yet in conclusion all falls to pieces in the handling, and becomes nothing: what labour doth it cost the poor Spider to weave his Web, passing incessantly from one part to another; and often returning to the same place where he began, consuming himself with the Threads drawn from his proper entrails for the forming of his Pavilion, which with many jorneyes having placed on high, and at last finished this goodly Artifice, one touch of a Broom defaces and brings to ground all his labour? Just such are the employments
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of man, of much toyl, and of little profit; spending the most part of his time in useles projects, which of themselves fall to nothing, and in the end vanish without Effect.

In vain doth man trouble himself, for he enjoys a Life but lent him; and that but for a short time; man is but a debt of Death, which is to be payed without delay. I have considered with tears what man was made of, what he is, and what he shall be. He was made of Earth, and conceived in sin, and born for punishment; O unhappy condition of humane nature! O the vanity and delusions of Man! Thou which gloriest in the strength of Body, thou which embracest the gifts of Fortune, and thinkest not thy self her Servant, but her Darling; see how thou mightest have perished even before thou wert, with so little a thing as a snuff of a Candle; and mayst yet with a smaller matter, prickt with the little tooth of an Adder; or like *Anacreon* the Poet, choaked with the stone of a Grape; or like *Fabius* the Roman Senator, suffocated with a Hair in a draught of Milk. The life of man comparred to the continuance of the World, is but a Moment, and the Worlds

Worlds continuance is but a moment in respect of Eternity.

With good reason then is the life of Man to be valued as nothing ; since nothing is more frail, nothing more perishing ; and in conclusion is little more than if it had no being at all. Glass without violence may last long ; but the life of man ends of it self : Glass may with care be preserved for many ages ; but nothing can preserve the life of man.

All this King *David* well understood, who was the most powerful and happy Prince the *Hebrews* ever had ; yet when he considered that his greatness was to have an end, valued it as nothing ; and not only esteemed his Kingdoms and Treasures as vanity, but even his life it self ; wherefore he says, *Psa. 37. Thou hast put, Lord, a measure unto my days , and my substance is as nothing.* All my Kingdoms, all my Trophies, all my Treasures, all which I possess, all is nothing : And presently adds, *doubtless all is vanity ;* all which living man is, all his whole life is vanity, and nothing that belongs to him so frail as himself.

O if we could but frame a true conception of the shortness of this Life , how should we despise the pleasures of it ! This

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is a matter of such importance, that God commanded the principal of his Prophets that he should go into the streets and Market-places ; and proclaim aloud , That all Flesh is Grass, and all the glory of it , as the Flowers of the Field ; for as the Grass, which is Cut in the Morning, withers before Night ; and as the Flower is quickly faded ; so is the life of all Flesh ; the ty and splendor of it withering in a day : he who shall look upon the frailty of our flesh, and that every moment of an hour we increase and decrease without ever remaining in the same state ; and even what we now speak, dictate, or write, flies away with some part of our Life, will not doubt to say, his Flesh is Grass, and the Glory of it as the Flower of the Field : he that was Yesterday an Infant, is now a Boy ; and will suddenly be a Youth, and even until Old age runs changing thorough uncertain conditions of Life, and perceives himself first to be an old Man, before he begins to admire that he is not still a Boy ; Nay seeing Death seizeth upon others, yet he will not believe that it shall happen to him ; and altho he hear of it hourly, yet it appears unto him as a hidden mystery, which he cannot understand, God therefore commanded

manded his Prophet *Isaiah*, that he should proclaim it with a loud Voice, as a thing of great Importance, and that it might sink into the heart of Man; receive therefore this truth from God himself, *All flesh is grass*, all Age is short, all Time flies, all Life Vanishes; and a great multitude of years are but a great nothing:

Let us hear how true this is from those who lived the longest, and have had the experience of what it is to live; perhaps thou mayst promise thy self to live a hundred years, as tho this were a long life: hearken then unto holy *Job*, who lived two hundred and forty years, who knew best what it was to live; what says he of all his years? *My days*, saith he, *are nothing*; nothing he calls them, altho they lasted almost three Ages. In other places he says, the Life of Man is like the Flower which springs up to day, and to morrow is trodden under foot; and that it flies like a shadow without ever remaining in the same state: how poor a thing then is Life, since holy *Job* calls it but a shadow, tho then three or four times longer than at present! Those who lived more than Eight Hundred years, esteemed their Life but as a shadow; and in the instant when they

they died, judged they were scarce born. How can we think to live long in a time wherein it is much to make the age of sixty years ! A life then of eight hundred years being no more than the flirting up and down of a little Sparrow, the flight of an Arrow, or to say beter, the passage of a Shadow : What then are fifty years, unto which perhaps thou maist attain? certainly the longest term, whereunto humane life extends, was compared by *Homer* but unto the Leaves of the Tree, which at most endure but a Summers season. *Euripides* judged that too much, and said, that humane felicity was to be valued but at the length of a day : and *Demetrius Phalerius* allowed it but a moments space. Consider then how vile are all things temporal, and how frail is all the Glory of the World, being grounded upon so feeble a foundation: the goods of the Earth can be no greater than is life, which give them their value ; and if that be so poor and short, what shall they be ? what good can be of value which is sustained by a life so contemptible and full of Misery ? A figure of this was the Statue of *Nebuchadnezzar*, which altho made of rich metal, as of Gold and Silver ; yet was founded
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on Feet of Clay; so as a little stone falling upon it, overthrew it unto the Earth. All the greatness and riches of the World, have for foundation the Life of him who enjoys them, which is so frail and slippery, that not a little stone, but even the grain of a Grape hath been able to ruin and overthrow it.

I shall not therefore be ambitious of a rich *Mausoleum* after my Death, for the Repose of my Body; nor do I desire a stately Sepulcher, a beautiful Urn, or that my Name or Actions should be engraven in Marble; I know this, that if I shall be miserable and unhappy hereafter, they will be but for my greater shame and reproach. Out of this Life I can carry nothing but my good works; I will not add unto my evil ones that of vain glory; I will take heed whereon I set my heart; since the accomplishing of what I wish, may be a punishment of my desires; if those things of the Earth which I most love, and desire, should continue; if they be taken from me; it's a chastisement of my earthly affection, and if I be permitted to enjoy them, I am fearful that they may be the temporal reward of some good work, which may either diminish or deprive me of the eternal.

CHAP.

CHAP. V.

The Miseries of Temporal Life.

IF Man before he was born, knew what he was to suffer in his Life, he would not be born at all ; therefore *Silenus* being demanded what was the greatest happiness Man was capable of ? said, Not to be born, or die quickly. With reason did *Democritus* say, That the Life of Man was most Miserable, since those who seek for good, hardly find it, and evil comes of it self, and enters our Gates unsought for : in so much as our Life is always exposed unto innumerable Dangers, Injuries, Losses, and to so many infirmities, that according to *Pliny* and many Physitians, *Greeks* and *Arabians*, there were more than Thirty several sorts of new Diseases discovered in the space of few years ; and now every day finds out others, and some so cruel that they are not to be Named without horror ; and the Malice of the Disease is not greater

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greater, than many times the Remedies strange. Some have been cured by cauterizing with fire, by sawing off a member; by tripanizing the skull, or drawing bones from it; others have been cured with the opening of the belly, and drawing forth the guts. Above all, the Cure of *Palæolagus* the second, Emperor of *Constantinople*, was most cruel; whose infirmity after a years continuance, found no other Remedy but to be continually vexed and displeased; his Wife and Servants, who most desired his health, having no ways to restore it, but by disobedience, still crossing and opposing him in what he most desired: a harsh Cure for a Prince! If Remedies be so great evils, what are the infirmities? The sickness of *Mecenas* was so strange, that he slept not, nor closed his eyes. in three whole years. That of King *Antiochus* was so pestilential, that his loathsome smell infected his whole Army, and his body flowed with Lice and Vermin. Consider here the end of Majesty, when the greatest Power of Earth cannot defend it self against so noisome and contemptible an Enemy. In the same manner *Feretrina* Queen of the *Barcæans*, all the flesh of her body turned into Maggots and Grubs,

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which swarming every where, at last consumed her. Some have had Serpents bred in their arms and thighs, which have devoured their flesh even whilst they lived. With reason then does man enter into the World with tears, as divining the many miseries which he shall have time enough to suffer, but not to lament; and therefore begins to weep so early. All the days of man are full of grief and misery.

What shall I say of those strange Pestilential distempers which have destroyed whole Cities and Provinces? In many places it hath raged with such fury, as if it meant to extirpate all mankind; so many thousands of people having dyed, that whole Towns and Countreys have remained desert. The evil hath been many times so great, that Fathers forsook their Children, and Women their Husbands; Riches did not preserve them from dying of hunger; if they found by chance what to eat, the fury of the distemper was such, as they often dyed with the morsel in their mouths. To all this is humane life subject. Let those therefore who are in health and jollity, fear what may befall them.

Famine is no less a misery of mans life, than Pestilence, which not only particu-

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lar persons, but whole Provinces have often suffered ; many times People when they had nothing left them to eat, have fed on Horses, Dogs, Cats, Rats, Dormice, and other Vermin, when they could lay hold on them; and when those failed, eat one another ; nay Fathers spared not their Sons, nor Women those whom they brought forth ; and many would willingly have pawned their Bowels, to have had wherewith to feed them. What a horrid prospect is it to see a company of People appearing in the streets more like unto Ghosts and Phantoms, than living men ! others stretched upon the ground half dead, and ready to draw the last gasp ! What pity is it to behold thousands of Women, feeble, pale, and hunger-starved, charged with a great number of their poor languishing Infants, which dried up with hunger, could not so much as weep or demand succor from their sorrowful and afflicted Mothers ; who could only help them with their compassionate looks, of which Rivers of tears which ran from their eyes were a sufficient witness ! This is a lamentable scene of a most Miserable tragedy ! All those miseries which fall not under imagination, are found in the Life of Man.

Greater than all these Calamities, is that of War, which of the three scourges of God, wherewith he uses to Chastise Kingdoms, is the most terrible; as well because it is commonly followed by the other two, as for that it brings along with it greater punishments; and which is worse, greater sins, whereof Plagues are free, in which all endeavour to be reconciled with God; and even those who are in health dispose themselves for Death. Famine also, tho it brings with it some sins, yet it lessens others; tho it be accompanied with many thefts, yet it suits not so much with pride and vanity; neither doth it permit so many sorts of vices as are occasioned by War.

Above all, the greatest calamities of Mans Life, are not Pestilence, Famine, or War; but humane passions not subordinate to reason: What did *David* suffer from the envy of *Saul*? Exile, Hunger, Dangers, and War. *Naboth* sooner lost his Life by the Covetousness of *Ahab*, than he could have done by a Plague. *Elias* was more afflicted with the desire of revenge in *Jezzabel*, than if he had had the pestilence; for that made him weary of his Life, and this would but have made him weary of
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his Disease. What Plagues or Wars were like the ambition of *Herod*, which destroyed so many thousand Children? What contagion was more Mortal than the cruelty of *Nero* and other Tyrants, who took away the lives of so many innocent People to satisfy their fears or fancies?

Who is so happy to content all, and be envied of none? Who is so esteemed, that some do not despise him? Who is so general a well-doer, that no body complains of him? The *Athenians* found fault with their *Simonides* because he talked too loud. The *Thebans* accused *Panniculus*, that he Spit too much. The *Carthaginians* spake ill of *Hanabal*, because he went open Breasted with his Stomach bare. Others Laughed at *Julius Caesar* because he was ill girt. There is none so upright, in whom Envy will not find something to reprehend.

So many are the Miseries of Life, that they cannot all be Numbred. Death, which is thought by some the greatest of evils, is by many esteemed a lesser evil than Life; the many evils in *this*, surpassing the greatness of the evil in *that*; and therefore some have conceived its better to suffer the greatest, which is Death, than to suffer

fer so many, tho lesser, which are in Life; for this reason one calls Death, the last and greatest Physitian; because tho in it self it be the greatest evil, yet it cures all others; and therefore prescribes the hopes of it, as an efficacious remedy and comfort in the afflictions of Life.

What Security can there be in Life, when the earth, which is the Mother of the living is unfaithful to them, and sprouts out Miseries and Deaths even of whole Cities? What can be secure in the World, if the World it self be not, and the most solid parts of it shake? If that which is only immovable and fixt for to sustain the living, tremble with Earth quakes; if what is proper to the Earth, which is to be firm, be unstable and betray us; where shall our fears find a refuge? When the roof of the House shakes, we may fly into the Fields; but when the Earth shakes, whither shall we go?

In the time of the Plague we may change places; but from the whole Earth who can flie? and so from dangers: and therefore not to have a remedy, may secure us as a comfort in our evils; for fear is foolish without hope. Reason banishes fear in those who are wise, and in those who

who are not. Despair of remedy gives a kind of security, at least takes away fear. He that will fear nothing, let him think all things are to be feared. See what slight things endanger us; even those which sustain Life, lay ambushes for us. Meat and Drink, without which we cannot live, take away our lives. It's not wisdom therefore to fear swallowing by an Earthquake, and not to fear the falling of a Tile. In Death all sorts of dyings are equal. What imports it whether one single stone kills thee, or a whole Mountain oppresses thee? Death consists in the Souls leaving of the Body, which often happens by slight accidents.

Wonderful are the ways which Death finds us out, and most poor and contemptible those things upon which life depends; it hangs not upon a Thread, but some time upon so small a thing as a Hair. No door is shut to Death, it enters where the Air cannot enter, and encounters us in the very action of Life. Small things are able to deprive us of so great a good! A little grain of a Grape took away the Life of *Anacreon*. The affections of the Soul, and the pleasures of the body, become the high-way unto Death. *Homer* died of

Grief. And *Sophocles* of an excess of Joy. *Dionysius* was killed with the good News of a Victory which he had obtained. *Aurelianus* died Dancing. *Cornelius Gallus*, and *Titus Etherius*, died in the Act of Lust.

Let no Man assure himself of that Life which hath so many entrances for Death. Let no Man say, I shall not die to day, for many have thought so, and yet suddenly died that very hour. By so inconsiderable things, as we have said, have many died; and thou mayest die without any of them; for sudden Death, there is no need of a hair, or excess of grief, or sudden joy to surprise thee, it may happen without any of those exterior causes. A corrupt humour in the entrails, which flies unto the heart without any body perceiving it, is sufficient to make an end of thee; and it's to be admired that no more die suddenly, considering the disorders of our Life, and the frailties of our bodies. We are not of Iron or Brass, but of soft and delicate Flesh. A Clock, tho of hard Metal, in time wears out, and every hour needs mending; and breaking of one Wheel stops the motions of all the rest. There is more artifice in a humane body than in a Clock;

Clock; and its much more delicate; the nerves are not of steel, nor the veins of Brass, nor the intrails of Iron; how many have had their livers or spleens corrupted or displaced, and have died suddenly! No man sees what he hath within his body; and such may his infirmity be, altho he thinks and feels himself well, yet he may die within an hour: Let us all tremble at what may happen!

But Christians in all the Miseries and dangers of humane Life, have great comforts to lay hold on; which are, a good Conscience, hope of glory, conformity unto the Divine Will, and the imitation and example of Jesus Christ; from these Four he shall in Life have happiness, in Death security, in both comfort, and in Eternity a reward.

We may draw from what hath been said, how unjust was the Complaint of *Theophrastus*, That Nature hath given a longer Life unto many Birds and Beasts, than unto Man. If our Life were less troublesome, he had some reason; but it being so fraught with Miseries, he might rather think that Life the happiest, which was shortest; wherefore its beter to die young, and die well,
than

than to die old , and die ill. This Voyage being of necessity , the felicity of it consists not in being long, but being prosperous; and that at the last we arrive in the desired Port. Therefore supposing so many Miseries, we cannot complain of God for having given us a short Life, but of our selves for having made it a bad one; our Life being compassed with so many Miseries, as that death seems rather a shelter for evils, than a punishment: God was pleased that it should be short, that the Vexations and Misfortunes of it, which cannot be counterpoised with any joys of the Earth, might be more supportable: At least, if this Life with so many Miseries, do not displease us, yet let the Eternal with all its felicities content us better; and let us not endeavour less for the immortal Life in Heaven, than we do for this Mortal on Earth. Let us keep always in mind the years of eternity; so whatsoever adversity or affliction happen, we shall more easily bear it. 2 Cor. 4. 17. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

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Therefore if the world frown upon me, if I meet with many troubles and afflictions, if Misfortunes befall me; if they rush upon me like Waves, one on the Neck of another; if I be tossed up and down, then these shall be my daily thoughts, Well, let the World have its course, I am content to bear it, Gods will be done; let the Sea be troubled, let the Waves thereof roar, let the Winds of Afflictions blow, let the Waters of Sorrows rush upon me, let the Darkness of Grief and Heaviness compass me about, yet will I not be afraid; these storms will blow over, these Winds will be laid, these Waves will fall, this Tempest cannot last long, and these Clouds shall be dispelled: Whatsoever I suffer here, shall shortly have an end, I shall not suffer eternally; come the worst that can come, Death will put an end to all my Sorrows and Miseries; *Domine da mihi modo patientiam, & postea indulgentiam*; Lord grant me patience here, and ease hereafter. I will suffer patiently whatsoever can happen, and shall endeavour to do nothing against my Conscience, and displeasing unto thee, for all is safe and sure with him, who is certain and sure of Blessed Eternity.

CHAP.

CHAP. VI.

The end of Temporal Life.

IF the end of Life should fall under our election, and that it were in the power of Man to make choice how many years he would continue in Life, and after what manner he would have it, and that it might conclude some other way than by Death, yet the consideration that it, and all things Temporal, were to perish, and at last to have an end, were sufficient to make us despise it; and that very thought would drown all the pleasures and contents which it could afford us: for as all things are of greater and lesser esteem, according to the length and shortness of their duration; so Life being to end, be it in what manner soever, is much to be disvalued. A fair Vessel of Crystal, if it were as consistent and durable as Gold, were more precious than Gold it self; but

but being frail, and subject to break, it loses its estimation; and altho of it self it might last long, yet being capable by some careless Mischance of being broken, it becomes of much less value. In the same manner our Life, which is much more frail than Glas, being subject to perish by a thousand accidents, and tho none of them should happen, could not long continue, since it consumes it self, it must needs together with those Temporal goods, which attend it, be most contemptible: but considering that the ending of it is by the way of Death, infirmities and misfortunes which are the Harbingers, and prepare the way for Death, it's to be admired, that Man who knows he is to die, makes an account of temporal felicity, seeing the Misery in which the prosperity of this world, and the Majesty of the greatest Monarchs, are at last to finish.

Let us consider King *Antiochus*, Lord of so many Provinces, in all his Pomp and Glory, glittering in Gold, and dazling the eyes of the beholders with the splendor of his Diamonds and precious Jewels; mounted upon a stately Courser, commanding over Numerous Armies, and making
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the very Earth tremble under him; let us then behold him in his bed Pale and Wan, his strength and spirit spent, his loathsome body flowing with Worms and Corruption; forsaken by his own People by reason of his Poysonous stink, which infected his whole Camp, and finally dying mad and in rage; who seeing such a Death, would wish the felicity of his Life? Who with the condition of his Misery would desire his Fortune? see then wherein the Goods of this Life conclude.

Who could have known *Cæsar*, who had first seen him triumph over the conquered World, and then behold him gasping for a little breath, and weltring in his own blood, which flowed from twenty three Wounds, opened by so many stabs?

Who could believe it was the same *Cyrus*, he who subdued the *Medes*, conquered the *Affyrians*, and *Chaldean Empire*; he who amazed the world with thirty years success of continued victories, now taken prisoner, and put to an ignominious Death by the command of a Woman?

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Who could think it were the same *Alexander*, who in so short a time subjugated the *Persians*, *Indians*, and the best part of the known World, and should after behold him conquered by a *Calenture*, feeble, exhausted in body, dejected in spirit, dried up, and parched with thirst, without tast in his mouth, or content in his Life; his eyes sunk, his Nose sharp, his Tongue cleaving to his Pallat, not being able to pronounce one word? What amazement is it, that the heat of a poor Fever should consume the Mightiest Power and Fortune of the World: And that the greatest of temporal and humane prosperities should be drowned by the overflowing of one irregular and inordinate humour! How great a Monster is humane Life, since it consists of so disproportionable parts; the uncertain felicitie of our whole Life, ending in a most certain Misery!

Who would marry a Woman, tho of a comely and well proportionate body, who had the head of an ugly Dragon? certainly altho she had a great Dowry, none would covet such a bed-fellow. Wherefore do we wed our selves unto this Life, which altho it seems to carry along with it much
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content and happiness, yet is it in effect no less a Monster, since tho the body appear unto us beautiful and pleasant, yet the end of it is horrible and full of Misery.

Let no man flatter himself with the vigor of his Health, with the abundance of his Riches, with the splendor of his Authority, with the greatness of his Fortune ; for by how much he is more fortunate, by so much shall he be more Miserable, since his whole Life is to end in Misery.

Let no man be deceived in beholding the prosperity of a rich man ; let him not measure his felicity by what he sees at present, but by the end, wherein he shall conclude ; not by the sumptuousness of his palaces, nor by the multitude of his servants, nor by the bravery of his apparel, nor by the luster of his dignity, but let him expect the end of that which he so much admires, and he shall then perceive him at best to die in his bed, dejected, dismayed, and struggling with the pangs, and anxieties of Death ; if he comes so off, its well ; otherwise the Daggers of his enemy, the teeth of some wild Beast, or a Tile thrown upon his head by some violent Wind, may serve to make an end of him,

him, when he least thinks of it. O how great a madness is it to glory in any thing on this side Heaven! The estate of the most powerful is subject to most impetuous storms, whose end is to be sunk and overthrown. O how wavering and uncertain is the height of the greatest Honour? False is the hope of man, and vain is all his glory! O uncertain life, due unto perpetual toyl and labour! What doth it now profit thee to have raised so many costly Palaces of Marble, when thou now must dye? O how many things dost thou now think of doing, not knowing the bitterness of their end? Thou beholdest thy friend now dying; and know, that thou also shalt quickly follow him.

Let us forbear to look upon those several kinds of death which are incident to Human Nature; let us consider that which is esteemed the most happy; When we dye not suddenly, or by violence, but by some infirmity, which leisurely makes an end of us; or by a pure Resolution, which naturally brings death along with it: What greater misery of mans life than this, That Death should be accounted happy, not that it is so, but because its less miserable than others? For what grief and
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sorrow

sorrow doth not he pass, who dyes in this manner? How do the accidents of his infirmities afflict him? The heat of his Fever which scorches his entrails; the thirst of his mouth, which suffers him not to speak; the pain of his head, which hinders his attention; the sadness of his heart proceeding from the apprehension that he is to dye; besides other grievous accidents, which are usually more in number than a human body hath members to suffer; together with Remedies which are no less painful than the Evils themselves. To this add the uncertainty whither he is to go, to Heaven or Hell; what news can be more terrible unto a sinner, than that he is to dye, to leave all his pleasure in death, and to give an account unto God for his life past? If lots were to be cast, Whether one should have his flesh pluckt off with burning Pincers, or be made a King; With what fear and anxiety of mind would that man expect the issue? How then shall he look, who in the agony of his death wrestles with Eternity, and within two hours space looks for glory or torments without end? What life can be counted happy, if that be happy which ends with so much misery? If we will
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not believe this, let us ask him who is now passing the terrors of death, what his opinion of life is ; let us now enquire of him when he lies with his breast sticking forth, his eyes sunk, his feet dead, his knees cold, his visage pale, his pulses without motion; What will this man say his life was, but by how much more prosperous, by so much more vain ; and that all his felicity was false and deceitful, since it came to conclude in such a period ? What would he now take for all the Honours of this World ? Certainly I believe he would part with them at an easie rate ; nay, if they have been offensive to God Almighty, he would give all in his power he never had enjoyed them.

He who unto the hour of his death hath enjoyed all the delights the World can give him, at that hour what remains with him ? Nothing ; or if any thing, a greater grief. Consider of how little substance all temporal things will appear, when thou shalt be in the light eternal : The Honours which they have given thee, shall be no more thine ; the Pleasures wherein thou hast delighted, can be no more thine ; thy Riches are to be another's. See then, whether the happiness of
F 2 this

this life, which is not so long as life it self, be of that value, that for it we should part with eternal felicity.

I beseech thee ponder what is life, and what is death; life is the passing of a shadow, short, troublesome, and dangerous, a place which God hath given us in time for the desiring of Eternity.

Consider why God leads us about in the circuit of this life, when he might at the first instant have plac'd us in Heaven: Was it that we should spend our time idly, and daily invent new Chimera's of vain and frivolous Honours? No certainly, it was not, but that by virtuous actions we might gain Heaven, shew what we owe unto our Creator, and in the midst of the troubles and afflictions of this life, discover how loyal and faithful we are unto our God: for this he placed us in the Lists, that we should take his part, and defend his Honour: for this he entred us into this Militia and Warfare (for the life of man is a Warfare upon earth) that here we might fight for him, and in the midst of his and our enemies, shew how true and faithful we are to him. Were it fit that a Soldier in the time of battel should stand disarmed, passing away his time at
Dice

Dice upon a Drum-head ? This doth he who seeks his ease in this life, and sets his affections upon things of the earth, not endeavouring those of Heaven, nor thinking upon death, where he is to end.

A Peregrination is this life ; and what passenger is so besotted with the pleasures of the way, that he forgets the place whither he is to go ? How camest thou then to forget Death, whither thou travellest vvith speed, and canst not, tho thou desirest, rest one small minute by the Way ? for time, altho against thy will, will draw thee along with it : the way of this Life is not voluntary, like that of Travellers ; but necessary, like that of condemned persons, from the Prison unto the place of execution : to Death thou standeth condemned, whither thou art now going; how canst thou Laugh ?

A Malefactor after Sentence past, is surpris'd with the apprehension of Death, that he thinks of nothing but dying ; we are all condemned to die ; how come we then to rejoyse in these things which we are to leave so suddenly ?

Death is compared unto a Thief; who not only robs us of our treasure and substance,

stance, but bereaves us of our Lives: since therefore thou art to leave all, why dost thou load thy self in vain? What Merchant, knowing that so soon as he arrived unto the Port, his Ship and goods should be sunk, would charge his Vessel with much Merchandise? Arriving at Death, thou and all thou hast, are to sink and perish; why dost thou then burthen thy self with that which is not needful, but rather a hinderance to thy salvation?

This is the Sallery which the goods of the Earth bestow on those who serve them, that if they do not leave or ruin them before their Death, they are then certain at least to leave them, and often hazard the salvation of those that dote upon them. O vain Man! this short Life is bestowed upon thee for gaining the goods of Heaven, which are to last eternally, and you spend it in seeking those of the Earth which are to perish instantly.

Besides all this, tho one should die the most happy Death that can be imagined, yet behold the dead body, how ugly and noisome doth the miserable Carcass remain, that even Friends fly from it, and scarce dare stay one Night alone with it: the nearest and most Obliged Kindred,
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procure it in all hast to be carried forth a doors; and having wrapt it in some course Sheet, throw it into the Grave, and within two days forget it: And he who in Life could not be contained in great and sumptuous palaces, is now content with the narrow lodging of seven Foot of Earth; he who used to lodge in rich and dainty Beds, hath for his Couch the hard ground, for his Mattress Moths, and for his Covering Worms; his Pillows at best the Bones of other dead Persons; then heaping upon him a little Earth, and perhaps a Grave-stone, they leave his flesh to be feasted upon by Worms, whilst his heirs triumph in his riches.

He who gloried in the exercise of arms, and was used to revel at Balls, is now stiff and cold, his Hands and Feet without motion, and all his Sences without Life; he who with his power and pride trampled upon all, is now trod under foot by all; consider him eight days dead, drawn from his Grave, how gasty and horrible a Spectacle he will appear! behold then what thou pamperest, a Body which perhaps within four days may be eaten by loathsome Vermin: whereon dost thou found thy vain pretensions, which are but

Castles in the Air, founded upon a little Earth, which turning into dust, the whole fabrick falls to the ground? see where all humane greatness concludes; and that the end of man is no less loathsome and miserable than his beginning.

The memory of the loathsomness of a dead Body, may serve to make us to despise the beauty of that which is living; therefore if at any time thou shalt be surprised with the temptation of the frail beauty of the Flesh, send thy thoughts presently unto the Sepulcher of the dead, and let them there see what they can find agreeable to the touch, or pleasing to the sight. Consider that dust and dry ashes were once soft and lively flesh, and in its youth was subject to the like passions as thou art. Consider, those rigid nerves, those naked teeth, the disjointed disposition of the bones and arteries, and that horrible dissipation of the whole body, by this means thou may'st take from thy heart those vain deceits and illusions.

All this is certainly to happen unto thy self; Wherefore dost thou not amend thy evil conditions? This is to be thy end; unto this therefore direct thy life and actions. With reason had the *Brachmans* their
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their Sepulchers still placcd open before their dores, that by the memory of death they might learn to live. Wisdom is the meditation of death; therefore ever have in thy thoughts that Meditation, *Remember thou art to dye.*

Therefore whatsoever misery or affliction shall fall upon thee, say, *By the Divine assistance I will bear it patiently; Lord Jesu stand by me and comfort me: Lord Jesu be present with thy servant that putteth his trust in thee; receive my spirit, and lead me through the valley and shadow of death; lead me and forsake me not, until thou hast brought my soul into the land of the living, O thou which art my light, life, and salvation.*

CHAP.

CHAP. VII.

Of, Death and the certainty of it.

BESIDES the Misery wherein all the felicity of this World is to determine, there are other considerations of the end of our Life to be considered; by which we may perceive how vain and contemptible are all the goods of it. We will principally speak of three.

1. That Death is most certain, and no ways to be avoided.

2. That the Time is most uncertain; because we know neither when, or how it will happen.

3. That it's but only one, and but once to be experienced; so that we cannot by a second death correct the errors of the first.

Concerning the certainty of Death, it imports us much to perswade our selves of it;

it; for as it is infallible that the other Life shall be without end; so it is as certain, that this shall have it. God hath not made a Law more inviolable than that of Death; thou art to die, assure thy self of that; an irrevocable Law is this; and without remedy thou must die. I pray tell me where is *Adam* now? where is *Cain*? where is long-liv'd *Methusaleh*? where is *Noah*? where is *Sem*? where is *Abraham*? where is *Jacob*? They are dead and gone, their time is past; we may say of them, *vixerunt, fuerunt troes*; once they were, now they are not: and be assured, that *Mortuus est*, shall be every mans Epitaph, for we must needs die, and are as Water spilt upon the ground, 2 *Sam.* 14. 14.

The time will come, when those eyes, with which thou readest this, shall be burst, and lose their sight; those hands which thou now imployest, be without sence or motion; this mouth, which now discourses, shall be mute without breath or spirit; and this flesh which thou now pampereest, shall be consumed and eaten by Worms and Vermin; the time will come, when thou shalt be covered with Earth, thy body stink and rot; the time will come, when thou shalt be forgotten at if thou never had

had been, and those that pass, shall walk over thee without remembring that such a man was born. Consider this, and persuade thy self, that thou must die as well as others; that which hath happened to so many, must happen also to thee; think upon this seriously, and reflect with thy self soberly, how thou shalt look, when thou art dead; and this consideration will give thee a great knowledge what thy Life is, and make thee despise the pleasures of it.

If Death were only contingent, and not certain, yet because it might happen, it ought to make us very careful and solicitous. If God should say, that only one of all those in the World should die, but did not declare who that one were, yet all would fear: why then dost thou not now fear, when all men must infallibly die, and perhaps thou the first?

Now is the bow drawn; now the arrow let loose, and already in the way to hit thee, why doth thou strive to shun it, and dost not rather humble and prepare thy self to receive it? If one should tell thee, that a whole tire of Artillery were immediately to be discharged at thee, and no way left to avoid the strokes: How wouldest

wouldest thou be amazed ? but if thou perceivest that fire were already given, the very noise perhaps would kill thee ; know then , that the Artillery of death with much more fury is already shot, and there is no quarter of an hour wherein it flies not more than ten Millions of Leagues to overtake thee, and yet from whence it parted, and where it now is, thou knowest not ; wert thou certain it were far off, yet it runs with so precipitate a course, that it will not fail in a short time to reach thee. Therefore thou being ignorant at what distance it is, thou oughtest every moment to expect it, since every moment it may be with thee.

Let every man therefore say within himself: It's I who am to die; and resolve into dust ; I have nothing to do with this World ; the other was made for me, and I am only to care for that ; in this I am only a passenger, and am therefore to look upon the eternal, whither I am going, and am there to make my abode for ever ; certain it is, that death will come and hurry me along with him ; all the business therefore I have now, is to dispose my self for so hard an encounter ; and since it's not in the power of man to free me from it, I will

will only serve the Lord, who is able to save me in so certain and eminent a danger.

2. As it's most certain that we are to die, so it's most uncertain when, or in what manner we shall die : who knows whether he is to die in his old age, or in his youth; if by sickness, or struck by a Thunderbolt ; if a year hence, or to day ? The doors of Death are ever open; and the enemy continually lies in ambush, and when we least think of him, will assault us.

He who suspected that Thieves were to enter his house, would wake all Night, because they should find him at no hour unprovided ; it being then not a suspicion, but an apparent certainty that Death will come, and we know not when, why do we not always watch ? we are in a continual danger, and therefore ought to be continually prepared: It's good ever to have our accounts made with God, since we know not but he may call us in such hast as we shall have no time to perfect them; it's good to play a sure game, and be ever in the grace of God.

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Who would not tremble to hang over some vast precipice, wherein if he fell, he were certain to be dashed in a thousand pieces, and that by so weak a supporter as a thread? This, or in truth much greater is the danger of him, who is in Mortal sin, who hangs over Hell by the Thred of Life, a twist so delicate, that not a Knife, but the Wind, and the least fit of sickness breaks it: wonderful is the danger where he stands, who continues but one Minute in Mortal sin. Death hath time enough to shoot his Arrow, in the speaking of a word, the twinkling of an Eye suffices; who can be pleased whilest he stands naked and disamed in the midst of his Enemies? amongst as many Enemies is man, as there are ways to Death, which are innumerable; It's not then safe for man to be disarmed and naked of the Grace of God in the midst of so many adversaries and dangers of Death, which hourly threaten him: what person being led to execution, would entertain himself by the way with vain conceits? We are condemned persons, who are going to execution, tho by different ways, which we ourselves know not, some the straight way, and some by by-paths, but are all sure to
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meet in Death ; we ought therefore still to be prepared, and free from the distracting pleasures of this Life, for fear we fall suddenly ; this danger of sudden Death is sufficient to make us distast all the delights of the Earth.

Death is therefore uncertain, that thou shouldest be ever certain to despise this Life, and dispose thy self for the other; thou art every hour in danger of Death, to the end, that thou shouldest be every hour prepared to have Life ; what is Death but the way unto Eternity ? A great journey thou hast to make ; wherefore dost thou not provide in time ? and the rather, because thou knowest not how soon thou mayest be forced to depart. Who is there who does not desire to have served God faithfully two years before Death should take him ? If then thou art not sure of one, why dost thou not begin ? trust not in thy health or youth, for Death steals treacherously upon us, when we least look for it ; promise not thy self to morrow, for thou knowest not whether Death will come to Night.

Since then thou knowest nor when thou art to die, think thou must die to day ; and be ever prepared for that which may
ever

ever happen ; trust in the mercies of God, and implore them incessantly ; but presume not to defer thy conversion for a moment ; for who knows whether thou shalt ever from henceforward have time to call upon him ! and having called upon him, whether thou shalt be heard ! To what purpose defer we that until to morrow, which imports so much to be done to day ; and perhaps will not be to morrow, if not to day ? It was a very good answer that *Messodamus* gave one, inviting him to a Feast the next day ; My friend, saith he, why dost thou invite me against to morrow ? I durst not for these many years secure my self that I should live one day ; for I have expected Death every hour. No man is sufficiently armed against Death, unless he be always prepared to entertain it.

3. To this uncertainty of Death is to be added that of being only one, and only once to be tried ; so as the error of dying ill, cannot be amended by dying well another time. God gave unto man his senses and other parts of his body double ; he gave him two Eyes, that if one failed he might serve himself of the other ; he gave him two Hands, that if one were lost, yet he

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might

might not wholly be disabled; but of Deaths he gave but one; and if that one miscarry, all is ruined. A terrible case, that the thing which most imports us, which is to die, hath neither trial, experience, or remedy; it's but only once to be acted, and that in an instant, and upon that instant all eternity depends, in which if we fail, the error is never to be amended.

If an ignorant Pefant, who had never drawn a bow, should be commanded to shoot at a mark far distant, upon condition that if he hit it, he should be highly rewarded with many rich gifts; but if he mist it, and that at the first shoot, he should be burnt alive; in what streights would this poor man find himself! How perplexed that he should be forced upon a thing of that difficulty wherein he had no skill, and that the failing should cost him so dear as his Life; but especially that it was to be only once to be assayed, without possibility of repairing the first fault, by a second trial! This is our case: I know not how we are so pleasant; we have never died, we have no experience or skill in a thing of so great difficulty; we are only once to die, and in that all
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is at stake ; either eternity of torments in Hell, or of happiness in Heaven : How live we then so careless of dying well ; since for it we were born, and are but once to try it ? This action is the most important of all our Life ; upon it depends eternity ; and if miss, without repair or amendment : These humane actions which may be repealed, if one miss, the other may hit ; and that which is lost in one way, may be regained in another : If a rich Merchant had this year a Ship sunk in the Ocean, another may arrive loaden with such riches as may recompence the loss of the former ; but if we once fail in Death, the loss is never to be repaired.

That which is but only one, is worthy of more care and esteem, because the loss of it is irreparable ; let us then value the time of this Life ; since there is no other given wherein to gain Eternity.

A certain Soldier being called in question by *Lamachus* a Centurion, for some Misdemeanor or other committed in the Camp, earnestly desired pardon for that once, and promised never to offend in the like again. But the *Centurion* made him this an-

swer ; *In bello, bone vir , non licebit bis peccare.* O Sir ! know you thus much, there is no offending in War twice. But in Death (alas) there is no offending once ; there is no hope of pardon ; once dead, and always dead ; he that dies once ill, is damned for ever ; there is no returning again to rise, to amend what is done amiss ; as Death leaves a man, so Judgement finds him ; and as Judgement leaves him, so Eternity findeth him.

If a Man were obliged to leap some great and desperate leap, upon condition that if he performed it well, he should be made Master of a wealthy Kingdom ; but if ill ; he should be chained to an Oar, and made a perpetual Galley-slave ; without doubt this man would use much diligence in preparing himself for so hazardous an undertaking, and would often practice before an action of so great consequence, from which he expected so different fortunes. How far more different are those which we expect from so great a Leap as is from Life to Death ; since the Kingdoms of the Earth compared with that of Heaven, are trash, rubbish ; and the tugging at an Oar, in the Gallies, compared with Hell, a Glory. When the
Leap

Chap.7. *the state of Man.*

35

Leap is great and dangerous, he who is to leap it, uses to fetch his career backwards, that he may leap further, and with greater force : We therefore knowing the danger of the leap from life to death, that we may perform it better, ought to fetch our career far back, even from the beginning of our short life ; and from our first use of reason, from which we shall know, that the Life we live is Mortal, that at the end of it we have a great debt to pay, and that we are to discharge both Use and Principle when we least think of it.

It was the saying of *Iphicrates*, That its a shame for an Emperour at any time to say with the Fool, *Non putaram*, I did not think it ; but it's a greater shame for a Christian Man to say, *Non putaram*, I did not think there had been such a difference between a godly and wicked life ; I did not think Eternity was to follow after this life ; I did not think I should have died so suddenly.

Let us therefore husband Time in which we may gain Eternity, which being once lost, we shall lose both the time of this life, and the Eternity of the other. How many Millions are now in Hell, who whilst they were in this world despised time, and

would now be content to suffer Thousands of Years, all the torments of the damned, for the Redemption of one instant in which they might by repentance recover the eternal life of glory, which is now lost without remedy? And yet thou casts away not only instants, but hours, days and years: Consider what a damned Person would give for some part of that Time which thou lovest; and take heed that thou hereafter, when there shall be no repair of that time which thou now so vainly mis-spendest, be not thy self in the same grief and bitterness.

We are now upon the Stage; therefore we may act on our part; we have to deal with potent enemies, therefore we must be always prepared to fight; we are still in our race, therefore we must hold out to the last; let us then so act our parts, that the Angels may rejoice to be Spectators; let us so fight, that we may win the Crown; let us so run, that we may obtain.

Consider how by Time thou mayest gain Eternity: look not then upon the loss of it, as upon the loss of Time, but of Eternity; endeavour then whilst it lasts, to get a good bargain; for this life once
past,

past, there is no more occasion for Traffick, the time appointed for storing up, is but short ; but the gain and profit is eternal : therefore leave the cares of this world, and elevate your whole heart and affections unto Heaven, and there place your thoughts, which are to be upright and settled in God Almighty.

I know, O Lord, I am here but as a so-
 journeyer in a strange land, and not as a Ci-
 tizen in my own Country. I am here but a
 Tenant at will, and must shortly depart ;
 for here I have no continuing City ; but
 I must seek one to come, eternal in the hea-
 ven ; where I shall bear a part in the
 heavenly Quire with Angels, evermore
 praising thy holy Name ; there I shall be-
 hold light incomprehensible ; where I
 shall be in no fear of Death ; farewell then
 all the world, and all the things in it ;
Thy Kingdom come, thy Will be done ; and
 welcome to me, thou art welcome eter-
 nally, O beloved, eternally thou art wel-
 come ; now I am blessed, O Lord, for I
 shall dwell in thy house, and shall still be
 praising thee.

Heb. 13.

14.

Psal. 84,

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CHAP. VIII.

Of that moment wherein we are to die , and Life to end.

WE ought seriously to consider all which is to pass in that moment of Death , for which the time of this life was only bestowed upon us ; and upon which depends the eternity of the other. O most dreadful point, which art the end of Time, and beginning of Eternity ! O most fearful instant, which shuttest up the prefixed term of this life, and determines the business of our Salvation ! How many things are to pass in thee ? In the same instant life is to finish , all our works to be examined ; and that sentence given, which is to be executed for all eternity : O last Moment of life ! O first of eternity ! how terrible is the thought

thought of thee, since in thee, not only life is to be lost, but to be accounted for ; and we then to enter into a Region which we know not ; in that moment I shall cease to live, in that moment I shall behold my Judg, who shall lay all my sins open before me, with all their weight, number and enormity. In it I shall receive a strict charge of all the divine benefits bestowed upon me ; and in it a judgment shall pass upon me either for my Salvation or Damnation eternal ! How wonderful is it, that for so many matters, and of so great importance, there is no more time allotted than the space of an instant ; no place left for reply, intercession of friends, or appeal ! O fearful Moment upon which so much depends ! Admirable is the high Wisdom of God, which hath placed a Point in the midst betwixt Time and Eternity, unto which all the time of this life is to relate ; and upon which the whole Eternity of the other is to depend ! O Moment, which art neither Time or Eternity, but art the Horizon of both, and dividest things Temporal from Eternal ! O narrow Moment ! O most dilated Point ! wherein so many things are to be concluded, and so strict an account is to be

be given, and where so rigorous a sentence is to be pronounced, is ever to stand in force! A strange Case, that a business of Eternity is to be resolved in a Moment, and no place allowed for the Intercession of Friends, or our own diligence!

Apocal ch.
20.

It will be then in vain to make any addresses or application; there is none will intercede for thee, nor can give thee absolution; the rigor of the Judge in that Instant wherein thou expirest, will allow no farther Mercy: St. *John* says, that Heaven and earth shall flie from the presence of the Judge; whither wilt thou go, to what place canst thou repair, being the Person against whom the Process is commenced? It's therefore said, that Heaven and Earth shall flie, because neither the Saints of Heaven shall there favour thee, or the powers of Earth assist thee; there shall be place for nothing that may help thee; what then would a sinner give for leave to offer up one poor Prayer to God, when it is too late? That which would now serve thy turn, and thou despisest, thou wouldst then have done, and canst not. Provide thy self, therefore in time, whilst it may avail thee, and defer it not until
that

that instant, wherein nothing can do thee good. Now thou mayest help thy self, now thou mayest find favour: Expect not that moment wherein thy own endeavours will be useless, and there will be none to help or assist thee.

O what a lamentable thing will it be for a sinner, to see himself not only abandoned by men, but also by Angels, and even by God himself; and to be delivered over into the power of the Infernal Dragon, without all hopes of escaping from him, who will seize upon his Soul, and carry it to the abyss of Hell, there to be Tormented for ever!

How can men be careless, seeing so important a business as is the salvation of their Souls, depends upon an instant, wherein no new diligence nor preparation will avail them? Since then we know not when that moment will be, let us not be any moment unprovided; this is a business not to be one point of time neglected, since that point may be our damnation. What will a hundred years spent with great austerity in the service of God, profit us, if in the end of all those years we shall commit some grievous sin, and Death shall seize upon

on us before repentance ?

Let no man secure himself in his past Vertues ; but continue them unto the end; since if he die not in grace, all is lost; and if he doth, what matter it to have lived a thousand years in the greatest Troubles and Afflictions this World could lay upon him ! O Moment, in which the just shall forget all his Labours, and shall rest assured of all his vertues ! O Moment ! which art certain to be, uncertain when to be, and most certain never to be again ! I will therefore now fix thee in my Memory, that I may not hereafter meet thee in my Eternal ruin and perdition.

There are three things which would make a sinner tremble : The first, when his Soul is to be pluckt out of his body. The second, when it is to appear before God to receive Judgment. And the third, when sentence is to be pronounced. How terrible then is this moment where in all these three things so terrible are to pass ! Let a Christian often whilst he lives, place himself in that instant, from whence let him behold on one part the time of his Life which he is to live; and

and on the other the Eternity whereunto he enters; and let him consider what remains unto him of that, and what he hopes for in this; in that instant a thousand years of Life shall appear unto the sinner no more than one hour; and one hour of torments shall appear a thousand years. Behold thy Life from this Watch-Tower, from this Horizon, and measure it with the Eternal, and thou shalt find it of no extension.

O dreadful moment, which cuts off the thred of Time, and begins the web of Eternity! I will therefore provide for this moment, that I may not lose Eternity; this is that precious Pearl, for which I will give all that I have or am, it shall ever be in my memory, I shall ever be solicitous of it, since it may every day come upon me.

For Eternity depends upon Death; Death upon Life, and Life upon a Thred, which may either be broken or cut; and that even when I most hope, and most endeavour to prolong it. My Life is never secure, I will therefore ever fear that Instant, which gives an end to Time, and beginning in Eternity.

Benediction

*Benediction and Praise be to him who is
cated upon the Throne; and to the Lamb
who hath redeemed us in his Blood, and
bath placed us in his Eternal Kingdom.
Amen.*

CHAP.

CH A P. IX.

The end of Temporal Life is terrible.

DEATH, because it's the end of Life, is by the Philosopher said to be the Terrible of all things Terrible: What would he have said, if he had known it to be the beginning of Eternity, and the Gate into which we enter into that vast abyss, no man knowing upon what side he shall fall into that profound and bottomless Depth! If Death be Terrible for ending the business of Life, what is it for ushering in the instant wherein we are to give an account of Life before that Terrible and most just Judge, who therefore died that we might use it well!

It's not the most Terrible part of Death to leave the Life of this World, but to
give

give an account of it unto the Creator of the world; especially in such a time wherein he is to use no mercy; this is a thing so Terrible, that it made holy *Job* to tremble, notwithstanding he had so good an account to make; who was so just, that God himself gloried in having such a Servant.

Death is terrible for many weighty reasons; whereof not the least is the sight of the offended Judge, who is not only Judge, but Party, and a most irrefragable Witness; in whose visage shall then appear such a severity against the wicked, that it's better to suffer all manner of Torments, than to behold the face of his angry Judge.

How will it then amaze us, when we shall behold Jesus Christ himself alive, not a dead Image; not in the humility of the Cross, but upon a Throne of Majesty, and Seat of Justice; not in a time of Mercy, but in the hour of Vengeance; not naked, with pierced hands, but armed against sinners with the Sword of Justice; when he shall come to judge and revenge the injuries which they have done him: God is as righteous in his Justice, as in his Mercy; and as he hath allotted a time for Mercy, so he will for Justice. As

As in this life the rigor of his Justice is as it were repressed and suspended ; so in that point of death , when the sinner shall receive Judgment, it shall be let loose, and overwhelm him. A great and rapid River which should for Thirty or Forty Years together have its current violently stopped ; what a mass of Waters would it collect in so long a space ? and if it should then be let loose, with what fury would it overrun, and bear down all before it ? and what resistance could withstand it ? Since then the Divine Justice, which the Prophet *Daniel* compares not to an ordinary River, but to a River of fire, for the greatness and fury of the rigor, shall be repressed for Thirty or Forty Years during the life of man, what an infinity of wrath will it amass together ? and with what fury will it burst out upon the miserable sinner, in the face of the offended Judge ? And therefore the Prophet *Daniel* saith, That a River of fire issued from his Countenance, and that his Throne was of flames, and the Wheels of it burning fire ; because all shall then be Fire, Rigor and Justice, he sets forth unto us his Tribunal-Throne with Wheels, to signify thereby the force and violence

Dan. ch. 7.

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of his Omnipotency, in executing the severity of his Justice ; all which shall appear in that moment , when sinners shall be brought into Judgment, when the Lord shall speak unto them in his wrath, and confound them in his fury.

O man ! which hast now time, consider in what condition thou shalt see thy self in that instant ; then neither the Blood of Christ shed for thee, nor the Son of God Crucified, nor the Intercession or Prayers of the Blessed Saints, nor the Divine Mercy it self shall avail thee ; but shalt only behold an incensed and revenging God, whose mercies shall then only serve to augment his Justice : thou shalt perceive that none will take thy part , but all will be against thee ; thou art to expect no Patron, no Protector but thy virtuous actions ; only they shall accompany thee ; when all shall leave thee, they only shall not forsake thee ; the rich man shall not then have multitudes of servants to set forth his greatness , nor well-Fee'd Lawyers to defend his Process ; only his good Works shall bestead him, and they only shall defend him.

There,

There, when their Treasures which have been heaped up in this World, and guarded with so much care, shall fail their Masters, their Alms bestowed on the Poor shall not fail them; there, when their Children, Kindred, Friends, and Servants shall all fail them, the strangers which they have lodged, the sick which they have visited, and the needy which they have succored shall not fail them: Let us therefore provide for that day, and take care that our Works be good ones.

It is to be admired how many dare do ill in the presence of that Judg, with whom nothing can prevail, but doing well; and the wonder is much the greater, that we dare with our evil works offend him who is to Judg them. The Thief is not so impudent as to rob his Neighbour, if the Magistrate looks on; but would be held a Fool, if he should rob or offend the Magistrate himself in his own House. How dares then this poor thing Man injure the very Person of his most Upright and Just Judg (before whom its most certain he shall appear) to his Face, in his own house; in so high a manner as to prefer the Devil, his and our greatest
H 2 Enemy,

Enemy, before him? Every one who sins, makes as it were a Judgment, and passes a Sentence in favour of Satan against Jesus Christ; of this unjust judgment of man, the Son of God, who is most unjustly Sentenced by a sinner, will at the last day take a most strict and severe account; let him expect from his own injustice, how great is to be the Divine Justice against him.

Let him take heed how he works, since all his actions are to be viewed and reviewed by his Redeemer. An Artist who knows his work was to appear before some King, or to be examined by some great Master in the same Art, would strive to give it the greatest perfection of his skill; since therefore all our works are to appear before the King of Heaven, and the chief Master of Vertues, Jesus Christ, let us endeavour that they may be perfect and compleat; and the rather, because he is not to examine them for curiosity, but to pass upon us a Sentence either of Condemnation, or Eternal Happiness. Let us then call to mind that we are to give an account unto God Almighty, and therefore let us take heed what we do; let us weep for what is amiss; let us forsake our sins,
and

and strive to do vertuous actions; let us look upon our selves as guilty offenders, and let us stand in perpetual fear of the Judg; still reprehending himself, and saying, Ah me! wretch that I am, how shall I appear before the Tribunal of God? how shall I be able to give an account of all my actions? If thou shalt always have these thoughts, thou maist obtain Salvation; and be assured, he that seriously thinks upon death, will never have the boldness to sin.

Another cause of the terribleness of death is, The innumerable multitude of our sins, and their monstrous deformity, shall then be laid open: this is signified by the Prophet *Daniel*, where he says, That the Throne of the Tribunal of God was of flaming fire; whose nature is not only to burn, but to enlighten; and therefore in that Divine Judgment, shall not only be executed the rigor of his Justice, but the ugliness likewise of human nature shall be discovered: the Judg himself shall not only appear severe, but our sins shall all be discovered and laid open to us; and the sight of them shall make us tremble with fear and astonishment, especially

when we shall perceive them to be manifest unto him who is both Judg and Party. Our sins now seem unto us but light and trivial, and we see not half of them; but in our leaving of this life we shall find them heavy and unsupportable.

How shall we remain amazed when we shall see a number of our actions to be sins, which we never thought to be such! And which is more, we shall find that to be a fault which we thought to be a laudible work: for many actions which in the Eyes of men seem vertuous, will then be found vices in the sight of God; then shall be brought to light the works which we have done, and those which we have left undone; the evil of that action which we have committed, and the good of that which we have omitted; neither is there account to be taken only of the evils which we do, but of the good also which we do not well; all will be strictly searcht and narrowly lookt into, and must pass by many Eyes.

The Devil, as our Accuser, shall frame the process of our whole life, and shall accuse us of all he knows; and if any thing

thing shall escape his knowledg, it shall not therefore be concealed ; for our own Conscience shall cry out and accuse us of it ; and lest our Conscience might flatter us, or be ignorant of some faults, our Guardian Angel shall then be Fiscal and Accuser, calling for Divine Justice against us, and shall discover what our own Souls are ignorant of. And if the Devil, our Conscience, and Guardian Angel shall fail in any thing, as not knowing all, the Judg himself, who is both Party and Witness, and whose Divine Knowledg penetrates into the bottom of our Wills, shall there declare many things for Vices, which were here esteemed for Vertues. O strange way of Judgment, where none denies, and all accuse, even the offender accuses himself ; and where all are Witnesses, even the Judg and Party ! O dreadful Judgment, where there is no Advocate, and Four Accusers, the Devil, thy Conscience, thy Guardian Angel, and thy very Judg, who will accuse thee of many things which thou thoughtst to have alledged for thy defence ; then all shall be laid open , and confusion shall cover the sinner with the multitude of his offences. How shall he blush to see himself in the presence of the

King of Heaven in so foul and squalid Garments?

If a man when he is to speak with some great Prince, desire to be decently and well clad, how will he be out of Countenance to appear before him dirty, and half naked? How shall then a sinner be ashamed to see himself before the Lord of all, naked of good works, be-dirted and defiled with abominable and horrid Crimes?

Besides the multitude of sins whereof the whole life shall be full, the hainousness of them shall be also laid open before him, and he shall tremble at the sight of that which he now thinks but a trivial fault; for then he shall clearly see the ugliness of sin, the dissonancy of it unto reason, the deformity it causes in the soul, the injury it doth to the Lord of the World, his ingratitude to Christ his Redeemer, the prejudice it brings unto himself; Hell into which he falls, and Eternal Glory, which he loses, the least of these were sufficient to cover his heart with sadness and grief, but all together, what amazement and confusion will they cause, espe-

especially when he shall perceive that sins produce an ugliness in the soul beyond all the corporal deformities which can be imagined. Let us therefore avoid them now, for all are to come to light, and we must account for all, even to the last farthing: Neither is this account to be made in gross only, for the greatest and most apparent sins, but even for the least and smallest; in humane Tribunals, the Judge takes no notice of small Matters, but in the Courts of Divine Judicature nothing passes, the least things are as diligently looked into as the greater; there is also in the end of life, another cause of much terror unto sinners, which is the lively knowledge which they shall have of the Divine Benefits received, and the charge which shall be laid against them for their great ingratitude and abuse of them; in that instant sinners are not only to stand in fear of their own bad works, but of the grace and benefits of God Almighty conferred upon them.

Another confusion shall cover them, where they shall see what God hath done to oblige and assist them toward their salvation;

vation ; and what they to the contrary have done, to draw upon them their own damnation ; they shall tremble to see what God did for their good ; and that he did so much as he could do no more, all which hath been misimplyed and abused by themselves.

We will consider every one of these benefits by themselves ; the first which occurs, is that of the Creation ; and what could God do more, since in this one benefit of thy Creation, he gavethee all what thou art, both in soul and body ? If wanting an Arm thou wouldst esteem thy self much obliged, and be very thankful unto him, who should bestow one upon thee, which were sound, strong and useful ; why art thou not so to God, who hath given thee Arms, Heart, Soul, Body, and all ?

Consider, what thou wert before he gave thee a being ; nothing ; and now thou enjoyest not only a being, but the best being of the Elemental World : betwixt being and not being, there is an infinite distance ; see then what thou owest unto thy Creator ; and thou shalt find thy

thy debt to be no less than infinite, since he hath not only given thee a being, but a noble being, and that not by necessity, but out of an Infinite love, and by election; making choice of thee amongst an infinity of men, possible, whom he might have created. If lots were to be cast among an hundred Persons for some Honourable Charge, how fortunate would he be esteemed, who should draw the Lot from so many competitors? Behold then thy own happiness, who from an absolute nothing, hath light upon a being amongst an infinity of Creatures possible; and whence proceeds this singular favour, but from God? Who out of those numberless Millions hath pickt out thee, he having many others, who if he had created them, would have served him better than thy self; besides this, he not only created thee by Election, and gave thee a noble Being, but supernatural happiness, being no way due unto thy nature, he created thee for it, and gave thee for thy end the most high and eminent that could be imagined, to wit, the eternal Possession of thy Creator.

It being then so great a Benefit to have
created

created thee, it's yet a greater to have preserved and suffered thee until this instant, without casting thee into a thousand Hells for thy sins and offences; how many for one only fault committed, hath he withdrawn his preservation, and suffered them to die in that sin for which they are now in Hell? and some of them, if they had been pardoned, would have proved more grateful than thou! Behold how many Angels for their first Offence he threw headlong down from Heaven, and expected them no longer, and yet still expects thee.

Consider, thou owest him for preserving thee, as much as for creating thee; preservation being a continued Creation; and more for preserving thee, altho his enemy. In thy Creation, altho thou didst not deserve a being, yet thou demerited it not; but in thy preservation thou hast deserved the contrary; which is to be forsaken and abandoned.

Consider the benefit thou receivest by the incarnation of the Son of God; by which thou art delivered from Sin and Hell, and at such a time, when thy miserable

ble Condition was desperate of all other remedy ; and hath exalted thee to his Grace, and the inheritance of the Kingdom of Heaven ; and this he did with such singlar love, even to the annihilating as it were himself, that he might exalt thee, taking upon himself thy nature, that he might only confer an honour upon thee, which he would not to the Angels. All is great, all is transcendent in this unspeakable goodness ; see what God could do more for thee, and see that thou mayest do much more for him, and dost not.

Consider the benefit of our Redemption by the death and passion of Christ ; what could the Son of God do more for thee, than die and shed his blood for thee, and that not with an ordinary death, but so ignominious, as it seems he could not suffer more ; set before thy eyes Christ crucified upon Mount *Calvary* ; if a man more infamous be imaginable, executed publicly between two Thieves as a Traitor and an Heretick, broaching false Doctrine, and making himself King, as a Traytot unto *Cæsar*.

Two

Two Crimes so infamous, as they not only defame the Person who commits them, but stain and infect his stock and lineage. Behold in what Poverty he died, if greater can be thought on, to the end thou mayest see, if it were possible he should do more for thee, than what he did. Whilst he lived, he had not whereon to repose his head, neither found he one drop of water to refresh his sacred lips; even the earth refused him, wanting whereon to rest his feet. Behold with what grief and pains he expired, since from head to foot he was but one continued wound, his feet and hands were pierced with nails, and his head with Thorns.

Who would not be amazed at the goodness and piety of a great Emperor, who having a desire to pardon a notorious Traitor, should rather than abate one jot of his justice, take upon him the habit and shape of that Traytor, and suffer publickly in the Market-place, that the Offender might be spared? Thus did God, taking upon him the form of a Servant, and dying upon the Cross, to free condemned man from eternal death.

Con-

Consider then how dreadful it shall be unto a sinner, when he shall receive a charge, not only of his own being, and his own life, but also of the being and life of God; of the Incarnation, Passion, Life and Death of Christ our Redeemer, who hath so often given himself in the Sacrament of his Body and Blood.

The Murtherer who stands charged with the life of a man, altho it be of some wicked Person, yet fears to be apprehended and brought to judgment; how is it then that he, who is charged with the life of God, tremble not? O how fearful a thing is it, when a vile creature shall enter into Judgment with his Creator, and shall be demanded an account of the blood of Christ whose value is infinite? What account can he give of such a benefit, and of all the rest, which he hath received, even from the greatest unto the least?

When Christ shall say unto him; I, when thou hadst no being, gave thee one, inspired thee with a soul, and placed thee above all things that are upon the Earth. I for thee created Heaven, Air, Sea, Earth, and all things, and yet am dishonoured
by

by thee, and held most vile and base, and yet for all this have not ceased to do thee good, and bestowed upon thee innumerable benefits ; for thy sake, being God, I was content to make my self a servant; was buffeted, spit upon, and condemned to a punishment of slaves ; and to Redeem thee from death, suffered the death of the Cross. It's Heaven I intended for thee, and from thence sent thee the Holy Ghost : I invited thee unto the Kingdom of Heaven, offered my self to be thy Head, thy Spouse, thy Food, thy Drink, thy Shepherd ; I chose thee for the Heir of Heaven, and drew thee out of darkness into light.

To such excess of Love, what have we to answer, but to stand astonished and confounded that we have been so ungrateful, and given occasion to the Devil, of one of the greatest scorns and injuries which could be put upon our Redeemer ? when he shall say unto him, Thou createdst man, for him wast born in poverty, lived in labour, and died in pain and torment ; I have done nothing for him, but sought to damn him into a thousand Hells, and yet for all this, it's I whom he strives
to

to please, and not thee ; thou dost prepare for him a Crown of Eternal Glory, I desire to torment him in Hell ; and yet he had rather serve me without interest, than thee for thy Promise of so great a reward. I should have been ashamed to have Created and Redeemed a wretch so ungrateful unto him from whom he hath received so great benefits ; But since he loves me better than thee, let him be mine, unto whom he hath so often given up himself.

We are not only to give an account of these general benefits, but of those which are more particular : of the good Examples which we have seen ; of the Instructions we have heard ; of the Inspiration which hath been sent us ; let us tremble that we are so careless of that, for which all the care in the World is not sufficient. Now is the time of benefiting our selves ; if we shall now despise it, in what case shall we be ? Let us not mispend the time of this life, since so severe an account will be demanded of all the benefits which we have received ; let us take heed what use we make of this Temporal life, let us not lose it, since we are

to answer for every part of it ; this time is bestowed upon us, wherein to gain Heaven ; and a most strict account will be demanded of us if we despise it. It is not ours, for which we are to answer, we are not the Lords of time ; let us not therefore dispose of it for our own pleasure, but for the service of God, whose it is.

*O God, every way most perfect and good !
which art so scrupulous in thy Justice, and
so indulgent in thy Mercy ; rigorous with
thy Self, that thou mightest be Merciful un-
to us : O God, infinitely Good, infinitely Ho-
ly, infinitely Just and perfect ! we magnifie
thee, we praise thee, we glorifie thee, we give
thanks unto thee, Heavenly Father, for all
thy Blessings thou hast bestowed upon us.*

CHAP.

CHAP. X.

The end of all Time.

AFTER we have finished the time of this life, the end of all time is to succeed, which is to give a period unto all which we leave behind us : Let man therefore know, that those things which he leaves behind for his memory after death, are as vain as those he enjoyed in his life : Let him raise proud *Mansoleums*, let him erect Statues of Marble, let him build populous Cities, let him leave a numerous Kindred, let him stamp his name in Brass, and fix his Memory with a Thousand Nails, all must have an end : his Cities shall sink, his Statues fall, his Family perish, his Memory defaced, and all shall end, because all time must end ; not only our pleasures and delights are to end in death, but our Memories, at the farthest, are to end with time ; and since all are

to conclude, all are to be despised as vain and perishing.

Apoc.c.10.

If the death of a Monarch or Prince of some corner of the World, Prognosticated by an Eclipse or Comet, cause a fear and amazement in the beholders, what shall the death of the whole World, and with it all things Temporal, and of Time it self, foretold by Angels, with prodigious apparitions and dreadful noise, produce in us? Time shall end, and the World shall die, and that if we may so say, a most horrible and disastrous death. How much the whole World, and the whole race of mankind, exceeds one particular person, by so much shall the universal end surpass in terror the particular end of this life.

Let us look upon the strange manner of the end of the World, which being so terrible, gives us to understand the vanity and deceit of all things in it. As its usual in Wars to skirmish and to make inroads before the day of Battel, so before that dreadful day wherein the Army of Vengeance and of all punishments are to encounter with the Army of sin, the Lord shall

shall from divers parts send forth several Calamities, as Plagues, Famine, Earthquakes, War, Inundations, Droughts, which shall be forerunners of that great Day of Battel; which shall, like Light-Horsemen, scour the *Campania*: And if those miseries do now so much afflict us, what shall they then do when God shall add unto them his utmost Force and Power; when all Creatures shall Arm against sinners, and the Zeal of the Divine Justice shall be their Captain-General? Which the Wise man declares in these words, His Zeal shall take up Arms, and shall Arm the Creatures to revenge him of his Enemies: *Sap. 5.* He shall put on Justice as a Breast-Plate, and Righteous Judgment as a Helmet; and he shall take Equity as a Buckler, and shall sharpen his Wrath as a Lance, and the circuit of the Earth shall fight for him; Thunderbolts shall be sent from the Clouds, as a well-shooting Bow, and shall not fail to hit the mark; and Hail shall be sent full of stormy wrath; the Waters of the Sea shall threaten them, the Rivers shall combat furiously; a most stormy Wind shall rise against them, and shall divide them as a Whirlwind.

Very dreadful are these words, altho they contain but the War which Three of the Elements are to make against sinners ; but not only Fire, Air and Water, but Earth also, and Heaven, shall fall upon them and confound them ; for all Creatures shall express their Fury in that Day, and shall rise against man ; and if the Clouds shall discharge Thunderbolts and Stones upon their Heads, the Heavens shall shoot no less Balls than Stars, which shall fall from thence ; if Hail no bigger than little Stones, falling but from the Clouds, destroy the Fields, and sometimes kill the lesser sort of Cattel, what shall pieces of Stars do, falling from the Firmament or upper Region ?

As in man, who is called the lesser World, when he is to die, the humors which are as the Elements, are troubled and out of order ; his Eyes, which are as the Sun and Moon, are darkned ; his other Sences, which are as the lesser Stars, fall away ; his Reason, which is as the Celestial Virtues, is off the hinges ; so in the death of the greater World, before it dissolve and expire, the Sun shall be turned into darkness, the Moon into blood,
the

the Stars shall fall, and the whole World shall tremble with a horrid noise. If the Sun, Moon, and other Celestial Bodies, which are held incorruptible, shall suffer such changes, what shall be done with those frail and corruptible Elements of Earth, Air and Water? If this inferior World doth depend upon the Heavens, those Celestial Bodies being altered and broken in pieces, in what estate must the lower Elements remain, when the Vertues of Heaven shall faulter, and the wandring Stars shall lose their way, and fail to observe their order?

How shall the Air be troubled with violent and sudden Whirlwinds, dark Tempests, horrible Thunders, and furious Flashings of Lightning! How shall the Earth tremble with dreadful Earthquakes, opening her self with a Thousand mouths, and casting forth, as it were, whole Volcames of Fire and Sulphur; and not content to overthrow the loftiest Towers, shall swallow up high Mountains, and bury Cities in her Entrails? How shall the Sea then rage, mounting her proud Waves above the Clouds, as if they meant to overwhelm the whole Earth? The roar-

ing of the Ocean shall astonish those who are far distant from the Sea, and inhabit in the midst of the firm Land; therefore it's said, That there shall be in the Earth afflictions of Nations for the confusion of the noise of the Sea.

What shall men do in this general perturbation of Nature? they shall remain amazed and pale as death; What comfort shall they have? They shall stand gazing one upon another, and every one shall conceive a new fear, by beholding in his Neighbours Face the image of his own death. What fear and horror shall then possess them, when they shall hourly expect the success and dire effects portended by those monstrous prodigies? All Commerce shall then cease; the Market-places shall be unpeopled, and the Tribunals remain solitary and silent; none shall then be ambitious of honors, none shall seek after pastimes and new-invented pleasures; nor shall the covetous Wretch then busie himself with the care of his Treasures; none shall frequent the Palaces of Kings and Princes, but through fear shall forget even to Eat and Drink; all their care shall be employed how to escape those
Deluges,

Deluges, Earthquakes, and Lightning, seeking for places of security, which they shall not meet with: Who will remember the sumptuous Buildings he hath rear'd; the beauty he hath once doated upon?

If we shall forget what we our selves most valued and gloried in, how shall we remember that of others? What remembrance shall there then be of the Acts of that Great *Alexander*? Of the Learning of *Aristotle*? Of the Wisdom of *Solon*? and of the Endowments of the most Renowned men of the World? their fame shall remain from thenceforward for ever buried, and shall die with the World for a whole Eternity.

The Mariners, when in some furious Tempest they are upon point of sinking, how are they amazed at the rage of the watry Element? How grieved and afflicted with ruin which threatens them? What Prayers and Vows do they send up to Heaven? How dis-interested are they of all Worldly matters, since they fling their Wealth and Riches into the Sea, for which they have run such hazard? In what condition shall be then the Inhabitants

tants of the Earth, when not only the Sea with his raging, but Heaven and Earth, with a Thousand Prodigies, shall afright them? When the Sun shall put on a Robe of Mourning, and amaze them with the horror of his darkness; when the Moon shall look like blood, the Stars fall, and the Earth shall shake them with its unquiet trembling; when the Whirlwinds shall throw them off their Legs; and frequent and thick flashes of Lightning dazzle their sight, and confound their understanding; what shall sinners then do, for whose sake all these fearful wonders shall happen?

Let us, by the particular changes which have happened, judg how dreadful the conjunction of so many and so great Calamities in the end of the World altogether will be. But all the alterations past of the Elements, were no more than skirmishes; what shall then be the Battel which they are to give unto sinners, when the Heavens shall shoot its Arrows, and give the Alarm, with prodigious Thunders, and shall declare their wrath with horrible apparitions?

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In the last days the Sun shall hide his beams under a mourning Garment; and the Moon shall cloath her self with blood, to signify the Wars, which all the Creatures are to make with fire and blood against those who have despised their Creator; when on one side the Earth shall rouse it self up against them, and shall shake them off her back, as unwilling to endure their burdens any longer; when the Sea shall pursue and assault them within their own Houses; and the Air shall not permit them to be safe in the Fields; Certainly it shall then be no wonder, if they shall desire the Mountains to cover them, and the Hills to hide them within their Caverns; what shall it be then when the Lord of all shall Arm all the Elements against man, and shall give the Alarm to all Creatures, to revenge him upon him, so ungrateful for his infinite benefits?

The Creatures now groan to see themselves abused by man, in contempt of his and their Creator; but they shall then shake off their Yoaks, and shall revenge themselves of the grievances which they suffer under him, and the injuries he hath done unto the Creator of all: all the Elements,

ments, all Creatures, the whole World shall be up in Arms against Man ; the Summer shall bechanged into Winter, and Winter into the Summer ; no Creature shall observe the prefixed Law with him who hath not observed the Law of his Creator, that so they may revenge both God and themselves ; but more terrible then is that which follows, that after so many Calamities the bottomless Pit, which is Hell, shall burst open, and out of his profound Throat belch forth so thick a smoke, as shall wholly darken the Sun and Air, from which smoke shall sal-ly forth a multitude of deformed Locusts, which in great swarms shall disperse them-selves over the face of the whole earth, and leaving the Fields, Herbs, and what is sown, fall upon such men as have been unfaithful unto God, and shall for five Months torment them with greater rage than Scorpions.

Some Doctors understand those Locusts according to the letter ; that they shall be a certain kind of true Locusts, but of a strange Figure and Fierceness ; others, that they shall be Devils in Hell in the Shape of Locusts ; and it's no marvel, that
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in the destruction of the world, Devils shall appear in visible forms, since in the destruction of *Babylon*, they appeared in diverse figures of beasts, as was prophesied by *Isaiah*.

But how shall it then fare with sinners, when after all shall come that general fire, so often foretold, which shall either fall from Heaven, or ascend out of Hell, or (according to *Albertus Magnus*) proceed from both, and shall devour and consume all it meets with? Whither shall the miserable flie, when that River of Flames, or (to say better) that inundation and deluge of Fire shall so encompass them, as no place of surety shall be left, where nothing can avail but a holy life, when all besides shall perish in that universal ruin of the whole World?

What lamentations were in *Rome*, when it burnt for seven days together? What shrieks were heard in *Troy*, when it was wholly consumed with Flames? What howling and astonishment in *Pentapolis* when those Cities were destroyed with Fire from Heaven? What weeping was there in *Jerusalem*, when they beheld the
House

House of God, the Glory of their Kingdom, the Wonder of the World, involved in Fire and Smoke? Imagine what these people felt, they saw their Houses and Goods on Fire, and no possibility of saving them; when the Husband heard the shrieks and cries of his dying Wife; the Father, of his little Children, and unawares perceived himself so encompassed with Flames, that he could neither relieve them, nor free himself.

What then shall be the streights and exigencies of that general burning, when those who shall escape Earthquakes, Inundations of the Sea, the Fury of Whirlwinds, and lightning from Heaven, shall fall into that universal fire, that deluge of Flames, which shall consume all, and make an end of men and their Memories? Of those who lived before the Flood, and were Masters of the World for so long a time, except it be of some few, we know nothing; those Heroical Actions which certainly some of them performed, and gained by them incomparable Fame, lie buried in the Waters, and there remains no more Memory of those who did them, than if they had never been.

been born ; no more permanent shall be the Fame of those which now resounds in the ears of the whole World ; *Cyrus, Alexander, Hannibal, Scipio, Caesar Augustus, Plato, Aristotle, Hippocrates, Euclid,* and the rest ; no more world, no more fame, this fire shall end all the Smoke.

And indeed the World may be said to be like a house full of smoke ; which in such manner blinds the eyes, as it suffers not those within it to see things as they are ; and so the world with its deceits so disguise the nature of humane things, as we perceive not what they are ; ambition and humane honour (which the World so much dotes after) are no more than smoke, without substance, which so blinds our understandings, that we know not the truth of that we so much covet ; It's no marvel that so much smoke comes at last to end in flames.

What shall it then profit the Worldlings to have Rich Vessels of Gold and Silver, curious Embroideries, precious Tapestries, pleasant Gardens, sumptuous Palaces, and all what the world now esteems, when they shall with their own eyes behold

hold their costly Palaces burnt, their rich and curious pieces of Gold melted; and their flourishing and pleasant Orchards consumed, without Power to preserve them or themselves? All shall burn, and with it the World, and all the memory and fame of it shall die; and that which Mortals thought to be immortal, shall then end and perish.

No more shall *Aristotle* be cited in the Schools, nor *Ulpian* alledged in the Tribunals; no more shall *Plato* be read amongst the learned, nor *Cicero* imitated by the Orators; no more shall *Seneca* be admired by the understanding, nor *Alexander* extolled among Captains; all fame shall then die, and all memory be forgotten; O Vanity of men, whose memorials are as vain as themselves, which in few years perish, and that which lasts longest, can endure no longer than the World! What became of that Statue of Massie Gold, which *Gorgias* the *Scontine* placed in *Delphos* to eternize his name; and that of *Gabriel* in *Rome*, and that of *Berosus* with the Golden Tongue in *Athens*, and innumerable others erected to great Captains in Brass or hardest Marble? Certainly
many

many years since they are perished, if not they shall perish in this great and general conflagration ; only Vertue no fire can burn.

Three Hundred and sixty Statues were erected by the *Athenians* unto *Demetrius Phalareus*, for having governed their Common wealth Ten Years with great Virtue and Prudence; but of so little continuance were those Trophies, that those very Emblems which were raised by gratitude, were soon after destroyed by envy, and he himself who saw his Statues set up in so great a number, saw them also pulled down; but he still retained this comfort, which Christians may learn from him, that beholding how they threw his Images unto the ground, he could say at last, They cannot overthrow those Virtues, for which they were erected. If they were true Vertues, he said well ; for those neither envy can demolish, nor humane power destroy.

And which is more, the Divine Power will not in this general destruction of the World consume them, but will preserve in his eternal Memory as many as shall perse-

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severe

severe in goodness, and die in his holy Grace ; for only Charity, Holiness, and Christian Vertues shall not end, when the world ends.

The Rich man shall not be preserved by his Wealth, nor the mighty by his power, nor the crafty by his Wiles; only the just shall be freed by his Vertues ; none shall escape terror of that day, by fast sailing ships, or speed of Horses ; the sea itself shall burn, and the fire shall overtake the swiftest Post ; only Holiness, and Charity shall defend the Servants of God.

How then shall I, miserable Sinner, in this universal Conflagration behave myself? VVhat Counsel shall I take in that extremity, when my own Conscience shall be my Accuser, and when I shall behold the world all on fire about me ? VVhither shall I flee for safety, when no place will afford it ? Shall I climb unto the Mountains ? thither the flames will follow me, shall I descend into the Valleys ? thither the fire will pursue me ? shall I shut up myself in some strong Castle or Tower ? but there the wrath of God will assault me, and the fire will pass the fosses, consume
the

the bulwarks, and make an end of them and
me ; what shall I poor wretch do ? let
thy Power, O Lord, triumph over my mi-
sery, and glorifie thy self in my greatest
extemities ; and thy will, O Lord, be done,
if it be thy divine Pleasure, in my confusi-
on.

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CHAP.

CH A P. XI.

*Of the last Day of Time, and of the
Judgment which is to pass upon
all things in the World.*

WE must suppose that the coming of Christ to Judgment, is to be with greater Terror and Majesty than hath yet been manifested by any of the Divine Persons, either in himself, or any of his Creatures. If an Angel which represented God, and was only to promulgate the Law, came with that Terror and Majesty unto Mount *Sinai*, as made the *Hebrew* people, tho purified and prepared for his coming, to quake and tremble; what shall the Lord of the Law do, when he himself comes to take an account of the Law, to revenge the breach of it? With what Terror and Majesty shall he appear unto sinners, and to such which
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are unprepared for his reception, who are then to be all present, and Judged in that last Day of Time? For after those prodigious Thunders, Lightnings, Earthquakes and Prodigies, after burning in that deluge of fire, the sinners of the World, the Saints remaining still alive, that that Article of our Faith may be literally fulfilled, *From thence he shall come to Judg both the quick and the dead*; the Heavens shall open, and over the Vallies of *Jehosaphat*, the Redeemer of the World, attended by all the Angels of Heaven, invisible forms of admirable splendor, shall with a Divine Majesty descend to Judg it.

Before the Judg shall be born his Standard, which *Chrysoſtom* and divers other Doctors affirm, shall be the very Croſs on which he ſuffered; then ſhall the Juſt meet (as the Apoſtle ſays) their Redeemer in the Air, who, at his iſſuing forth of the Heavens, ſhall with a Voice that may be heard of all the World, pronounce this his Commandment, *Arise ye dead, and come unto Judgment*, which ſhall be proclaimed by Four Angels in the Four quarters of the World, with ſuch vehemence,

*Chryſoſt.
Tom. 3.
de Cruce.*

mence, that the sound shall pierce unto the infernal Region, from whence the Souls of the damned shall issue forth, and re-enter their Bodies, which shall from thenceforward suffer the terrible torments of Hell; the Souls of the blessed filling their Bodies with the four gifts of Glory, shall make them more resplendent than the Sun, and with the gift of agility shall joyn themselves with those Just who remain alive in the Air in their passable Bodies; which being yet Mortal, and therefore not able to endure these vehement affections of the heart, of Joy, Desire, Reverence, Love and Admiration of Christ; shall then die, and in that instant behold the Divine Essence, after which their Souls shall be again immediately united to their Bodies, before they can be corrupted, or so much as fall unto the ground, and thenceforward continue glorious; for in the moment wherein they die, they shall be purified from those noxious humors and qualities wherewith our Bodies are now infected.

And therefore it was convenient they should first die, that being so cleansed from all filth, they might by the restitution of
their

their blessed Souls receive gifts of Glory. VVho can express the joy of those happy souls, when they shall take possession of their new Glorious and Beautiful Bodies, which were long since eaten by VVorms, or wild Beasts, some four, some five Thousand Years ago turned into Dust and Ashes? VVhat thanks shall they give unto God, who after so long a separation hath restored them to their ancient Companions? But the souls of the damned, how shall they rage and curse their own flesh, since to please and pamper it, hath been the Occasion of their Torments and Eternal Unhappines?

The Reprobrates being then in the Valley of *Jehosaphat*, and the predestinate in the air, the Judg shall appear above Mount *Olivet*, unto whom the Clouds shall serve as a Chariot, and his most glorious Body shall cast forth rays of such incomparable Splendor, as the Sun shall appear but as Coal; for even the predestinate shall shine as the Sun, but the Light and brightness of Christ shall far exceed them, as the Sun doth the least Star; the which most admirable sight shall be yet more glorious by those Thousand Millions of Excellent and Heavenly Spirits which shall

attend him, who having formed themselves Aerial Bodies of more or less splendor according to their Hierarchy and Order, shall fill the whole space betwixt Heaven and Earth with unspeakable Beauty and Variety.

The Saviour of the world shall sit upon a Throne of great Majesty, his Countenance shall be most mild and peaceable towards the good, and (tho the same) most terrible unto the bad; out of his sacred VVounds shall issue beams of Light towards the just, full of Love and Sweetness; but unto sinners full of fire and wrath, who shall weep bitterly for the evils which issue from them; so great shall be the Majesty of Christ, that the miserable damned, and the Devils themselves, notwithstanding all the hate they bear him, shall yet prostrate themselves and adore him, and to their greater confusion acknowledge him for Lord and God; and those who have most blasphemed him, shall then bow before him, fulfilling the promises of the eternal Father, that all things should be subject unto him, that he would make his enemies his footstool, and that all knees should bend before him: here also shall

Psal. 109.

1 Cor. 15.

Phil. 2.

shall the sinners behold him in glory, whom they have despised for vain Trifles of the earth.

What an amazement will it be to see him King of so great Majesty, who suffered so much ignominy upon the Cross, and even from those whom he redeemed with his most precious blood? What will they then say, who in scorn crowned the Sacred Temples of the Lord with Thorns, put a Reed in his Hand for a Scepter, cloathed him in some old and broken Garment of Purple; buffeted and spit upon his blessed face? I know not how the memory of this doth not burst our hearts with compunction!

There shall be Thrones for the Apostles, and those Saints who poor in Spirit have left all for Christ, who setting now as Judges with their Redeemer, and condemning by their good example the scandalous lives of sinners, shall approve the sentence of the supreme Judg, and declare his great justice before the World, which with the wicked shall remain confounded and amazed; the Tyrants who have afflicted and put to Death the holy Martyrs,
what

what will they now say, when they shall see them in this Glory? Those who trampled under foot the Justice and Right of the Poor of Christ, what will they do when they shall behold their Judges? how confounded shall be the Kings of the Earth, when they shall behold their Vassals in Glory? and Lords, when they shall see their slaves amongst the Angels, and themselves in equal Rank with Devils? The good he shall place upon his Right hand, elevated in the Air, that all the world may honour them as holy; and the wicked wall stand far at his left, remaining upon the earth to their own confusion and scorn of all.

Immediately the Books of all mens Consciences shall be opened, and their sins published to the whole World; the most secret sins of their hearts, and those filthy acts which were committed in private, shall all to their great shame and confusion be then discovered; the vertuous actions of the Just, how secretly so ever performed, their Holy thoughts, their Pious desires, their Pure intentions, their good Works, which the World now dis esteems as madness, shall then be manifested, and they

they for them be honoured by the whole World.

Nothing shall be of greater confusion unto sinners, than to behold those who have committed equal and greater sins than themselves, to be there in glory; because they made use of the time of Repentance, which they despised and neglected. This confusion shall be augmented by that inward charge which God shall lay against them of his Divine benefits, unto which their Angel Guardians shall assist, by giving Testimony how often they have dissuaded them from their evil courses; and how rebellious and refractory they have still been to their Holy Inspirations; The Saints shall accuse them, that they have laughed at their good counsels; and shall set forth the dangers whereunto they themselves have been subject by their ill example.

The Just Judg shall then immediately pronounce Sentence in favour of the good, in these words of Love and Mercy,
Come ye blessed of my Father, possess the kingdom which was prepared for you from
the

the creation of the world. O what Joy shall fill the Saints ! And what spight and envy shall burst the hearts of sinners ! But more, when those miserable wretches shall hear the severe Judg say, *Depart from me, ye cursed, into eternal fire, prepared for Satan and his angels :* with this Sentence they shall remain for ever overthrown, and covered with eternal sorrow and confusion. *Depart from me ;* Alas, Dread Sovereign ! whither shall they go to avoid thy displeasure ! art thou not in Heaven, in Hell, and every where ? Dost thou not fill Heaven and Earth ? Dost not thou hold the Universe in thy hands ? And doth not thy Power comprehend all things ? To whom shall they betake themselves ? Art not thou he who hast the words of Eternal Life, who art even thy self Life Everlasting ? Whither wilt thou have these miserable Creatures to retire themselves ? Do what they can, they cannot go out of thee, since in thee all things have Motion, Being and Life. Be gone barren Trees, twice dead, rooted out of the blessed Earth, and are only fit to be cast into the fire ; you are not worthy to take up place in the Paradise of Heaven, where

Chap. 10. *the state of Man.*

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where no Trees are planted but such as bear good Fruit.

At that instant the fire of that general *Psal. 54.*
burning shall invest those miserable Creatures; the Earth shall open, and Hell shall enlarge its throat to swallow them for all Eternity, accomplishing that malediction, *Let death come upon them, and let them sink* *Psal. 10.*
alive into hell; Snares, Fire, and Sulphur shall rain upon sinners: But the Just shall then rejoyce, singing that Song of the Lamb related by St. John, *Great and marvellous are thy works, O Lord God Omnipotent; just and righteous are thy ways, king of all eternity; who will not fear thee, O Lord, and magnifie thy Name?* *Apoc. 15.* With thousand other Anthems of Joy and Jubilee they shall ascend above the Stars in a most glorious triumph, until they arrive in the Imperial Heaven, where they shall be placed in Thrones of Glory, which they shall enjoy for an Eternity of Eternities.

In the mean time the Earth, which was polluted for having sustained the Bodies of the damned, shall be purified in that
general

general burning ; and then shall be renewed the Earth, the Heavens, the Stars and the Sun ; which shall shine Seven times more than before : and the Creatures which have been here violated and oppressed by the abuse of Man, shall then rejoyce to see themselves freed from the tyranny of sin, and sinners ; and joyful of the triumph of Christ, shall put on mirth and gladness.

This is the end wherein all Time is to determine ; and this the Catastrophe, so fearful unto the wicked, where all things Temporal are to conclude : Let us therefore take heed how we use them ; and that we may use them well, let us be mindful of this last day, this day of Justice and Calamity, this day of terror and amazement ; the memory whereof will serve much for the Reformation of our Lives ; let us think of it, and fear it, for it's the most terrible of all things terrible, and the consideration most profitable and acceptable to cause in us a Holy fear of God, and to convert us unto Him. While I live I will therefore ever preserve in my memory this day of terror, that I may hereafter enjoy

enjoy security for the whole Eternity of God. Above all things, I will keep before my Eyes the last of all days; and all the moments of my life, I will think, and for ever think of Eternity.

CHAP.

CONTEMPLATIONS

ON THE

STATE of MAN, &c.

LIB. II.

CHAP. I.

Of the Greatness of things Eternal.

ALTHOUGH all Temporal things are in themselves little and base, yet unto him, who shall consider the Greatness and Majesty of the Eternal, they will appear much less, and contemptible.

The Greatness of the Glory Eternal consists not only in the Eternity of it's duration; but in it's intention also, as being supreme, and without limits in it's excellency : and therefore we ought not to

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think much at the sufferings of a thousand years torments, or to remain in Hell it self for some long time, so we might behold Christ in his Glory, and enjoy the Company of Saints, and be partakers of so great a happiness, but for one day.

Such is the beauty of Righteousness, such the joy of that Eternal Light, of that immutable Truth and Wisdom, that although we were not to continue in it above one day, yet for so short a time, a thousand years in this life, replenished with delights, and abundance of all Goods temporal, were justly to be despised; *One day in thy Courts is better than a thousand:* And if those Joys of Heaven were short, and those of Earth eternal, yet we ought to forsake These for Those: What shall it be to possess them for an Eternity, when the joy of each day shall be Equivalent to many years? If the beauties of all Creatures, Heavens, Earth, Flowers, Pearls, and all other things, that could give any light, were all comprised in one thing; if every one of the Stars yielded as much light as the Sun, and the Sun shined as bright as all they together: all this so united, would be, in respect of the beauty of God Almighty,

as a dark Night in respect of the clearest day: As *Ahasuerus*, who reigned from *India* to *Æthiopia*, over one hundred and seventy Provinces, made a great Feast for all his Princes, which lasted one hundred eighty one daies: So shall this King of Heaven and Earth make his great Supper of Glory, which shall last for all Eternity, for the setting forth of his Majesty, and for the honour and entertainment of his Servants; where the Joys shall be such, as neither the Eye hath seen, nor the Ear hath heard, nor hath entred into the heart of man to conceive: *Come Eat and Drink, and be filled, my beloved,* shall the King of Heaven say; *This Feast of mine shall never be ended, there shall come no sorrow after it.* O Life of Lives, surpassing all Life! O everlasting Life! O Life blessed for evermore! where there is Joy without Sorrow. O the inanity and emptiness of temporal Goods, what proportion do they hold with this Greatness, since they are so poor, that even time, from whence they have their being, makes them tedious, and not to be endured? Who could continue a whole Month without any diversion, in hearing the choicest Musick? Nay, who could

pass a day free from weariness, without some thought of pleasures? But such is the greatness of these Joys which God hath prepared for them who Love and Fear him, as we shall still desire them afresh, and they will not cloy us in a whole Eternity.

Eternal Glory is great, both in respect of its purity, being free from all ill; and in respect of its Perfection, being highly and excellently good: It doth as far exceed all the grandeur of this World, as the Heavens are distant from the Earth; and how far that is, we shall form some conception of it, as much as our weakness is able to express.

The most famous Mathematician *Christopher Clavius* says, that from the Sphere of the Moon, which is the lowest Heaven unto the Earth, are one hundred and twenty thousand six hundred and thirty Miles: from the Heaven of the Sun, four Millions thirty thousand nine hundred and twenty three Miles: and from the Firmament or Eighth Heaven, one hundred sixty one Millions eight hundred four-score and four thousand nine hundred and forty three Miles: Here *Plato* wills the Mathematicians to cease their enquiries;

ries; for from hence there is no rule of measuring further; but without all doubt, its much further from thence to the Empyræal Heaven: for the only thickness of the starry Sphere is said to contain as much as the whole space betwixt that and the Earth: in so much as if a Milstone were thrown from the highest of the Firmament, and should every hour fall two hundred Miles, it would be ninety years before it arrived at the Earth. The Mathematicians also, and some learned Interpreters of the Holy Scripture affirm; that the distance from the Earth unto the highest of the Firmament, is less than that from thence to the lowest of the Imperial Heaven; and therefore conclude, if one should live two thousand years, and every day should Travel a hundred Miles, he should not in all that time reach the lowest of the Firmament; and if after that, he should also Travel other two thousand years, he should not reach the highest of it; and from thence four thousand years before he arrived at the lowest of the Empyræal Heaven: O blessed Jesu, which makes us in a moment dispatch so great a Journey, and in one little instant brings the Souls

of the Just thither; so short is the way, which brings us to Heaven, that in an instant the Righteous shall mount above the Sun and Moon, tread the Stars under their feet, and enter into the Heaven of the Blessed.

Proportionable unto this distance of place, is the advantage, which the greatness of Heaven hath above that of Earth, and the same holds in their blessings: Let us mount then with this Consideration thither, and from that height let us despise all the vanities of this World: All the Kingdoms of the Earth are but as a Point, yea, but as a Point of a Point: he is higher than the World, who cares not for the World: but of Heaven, *Baruch* could say: *How great is the house of God, how large is the place of his Possession?* It's great, and hath no end; high, and immeasurable; if one, who had ever been bred in an obscure Dungeon, were told, that above the Earth there was a Sun, which enlightened the whole World, and cast his Beams far above a hundred thousand Leagues in circumference, all the discourses, which could be made unto such a one, would hardly make him conceive the brightness and beauty of the Sun: much

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much less can the Glory of those things of the other World be made to appear unto us, though set forth with the greatest beauty the World affords.

O what Fools then are they, who for one Point of Earth lose so many Leagues of Heaven! Who for one short pleasure lose things so immense and durable! O the greatness of the Omnipotency and Goodness of God! who hath prepared such Celestial Mansions and glorious Things for the humble and little ones who serve him:

*My soul, O Lord my God, thirsteth after thee; Psal. 17. 15.
I will behold thy face in righteousness; for in Psal. 16. 11.
thy presence is fulness of joy, at thy right hand there are pleasures for evermore:
Whatsoever, I can wish for, is present with thee, whatsoever can be desired, is in thee in abundance; thou shalt make me drink of the River of thy pleasures; for with thee is the Fountain of life, and in thy light I Psal. 36. 8, 9.
shall see light: How happy shall I be, when I shall see thee in thy self, and thee in me, and my self in thee, living in everlasting felicity, and enjoying the beatifical Vision of thee for evermore; I will therefore trust in thee my Lord God for ever; for in the Lord Jeho- Isa. 26. 4.
vah there is everlasting happiness, and joyes without end.*

CHAP. II.

The Greatness of the Eternal honour of the Just.

THE Greatness of those Goods of the other Life, are Honours, Riches, Pleasures, and all the Blessings both of Body and Soul: Of each whereof we shall say something apart; and will begin with that of Honour.

The Nature of Honour is to be a Reward of Virtue; and by how much greater the reward is, by so much the greater is the honour which is conferr'd: What honour shall it then be, when God shall give unto those who served him, not only to tread upon the Stars, to inhabit the Palaces of Heaven, to be Lords of the World, but transcending all that is Created, and finding nothing amongst his Riches sufficient to reward them, shall give them his own infinite Essence to enjoy, as a recompence of their holiness, not for a day, but to all Eternity?

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The highest honour, which the *Romans* bestowed upon their greatest Captains, was to grant them a day of Triumph, and in that, permission to wear a Crown of Grass or Leaves, which withered the day following: but the Triumph of the Just shall be Eternal; and their never-fading Crown is God himself: O most happy Diadem, O most precious Garland of the Saints, which is of as great worth and value as is God himself! *Sapores*, King of the *Perfians*, was most ambitious of honour, and would therefore be called the Brother of the Sun and Moon, and Friend to the Planets; this vain Prince Erected a most glorious Throne, which he placed on high, and thereon sat in great Majesty, having under his Feet a Globe of Glass, whereon were artificially represented the Motions of the Sun, the Moon, and Stars; and to sit Crowned above this phantastical Heaven, he esteemed as a great honour: What shall be then the honour of the Just, who shall truly and really sit above the Sun, the Moon, and Firmament, Crowned by the hand of God himself; and that with a Crown of Gold, graven with the Seal of Holiness and the Glory of Honour? And this Honour arrives at
that

Apo. 3.

that height, that Christ himself tells us ; *He who shall overcome, I will give him to sit with me in my Throne; even as I have overcome, and have sitten with the Father in his Throne; O happy labour of the victorious, and glorious Combat of the Just, against the Vices and Temptations of the World, whose Victory deserves so inestimable a Crown !*

How great shall be that Glory, when a just Soul shall, in the presence of an infinite number of Angels, sit in the same Throne with Christ; and shall, by the just Sentence of God, be praised for a Conquerour over the World, and the invisible Powers of Hell? What can it desire more, than to be partaker of all those Divine Goods, and even to accompany Christ in the same Throne? O how cheerfully do They bear all afflictions for Christ, who with a lively faith and certain hope apprehend so sublime Honours !

If the Applause of men, and the good Opinion, which they have from others, he esteemed an honour, what shall be the Applause of Heaven, and the good Opinion not only of Saints and Angels, but of God himself, whose Judgment cannot

not err? *David* took it for a great honour, that the Daughter of his King was judged a reward of his Valour; God surpasses this, and honours so much the Service of his Elect, that he pays their Merits with no less a reward than himself.

Besides this, he, who is most known, and is Praised and Celebrated for good and virtuous by the greatest multitude, is esteemed the most Glorious and Honourable person; but all this World is a solitude in respect of the Citizens of Heaven, where innumerable Angels approve and praise the virtuous Actions of the Just: and they likewise are nothing, and all Creatures, Men, and Angels, but as a solitary Wilderness, in respect of the Creator: What man so Glorious upon Earth, whose worth and valour hath been known to all? Those, who were born before him, could not know him: But the Just in Heaven shall be known by all, past and to come, and by all the Angels, and by the King of Men and Angels: Humane fame is founded upon the applause of mortal Men, who, besides being less than Angels, may be deceiv'd, may speak untruth, and are most part of them Sinners and wicked; how far must that honour exceed it,
which

which is conferr'd upon the Just by the holy Angels, and by those blessed and pure Souls, who cannot be deceived themselves, nor will deceive others? If we esteem it more to be honoured by the Kings of the Earth, by the great men of the World, than by some ignorant Peasants of some poor Village; how ought we then to value the honour which shall be bestowed upon us by the Saints in Heaven, who are the Kings and Grantees of the Court of God; and are all replenished with most perfect and divine Wisdom? All the honour of men is ridiculous, and his ambition no wiser who seeks it, than if one Worm should desire to be honoured by another: All the Earth is but as a Village, or rather some small Cottage, in respect of Heaven; let us not therefore strive for a Name upon Earth, but that our Names may be written in Heaven.

If *Saul* thought the honour too much which was given to *David* by the Damsels, when they Celebrated his Victory in their Songs, what shall it be to be Celebrated by all the Angels and Saints in Celestial Responsories? When a Servant of God enters into Heaven, he shall be received

ceived with such divine Musick, all the blessed in Heaven often repeating those words in the Gospel, *Well done, good Servant and true, because thou hast been faithful in a few things, thou shalt be plac'd over much, enter into thy Masters joy.* Which words they shall repeat in Quires; this shall be a Song of victory and honour, above all the honours of the Earth; being conferred by so great, so wise, so holy, and so authentic persons. Although the honour and applause, which the Just receive in Heaven, from the Citizens of that holy City, be incomparable; yet that honour and respect, with which God himself shall treat them, is far above it; it is expressed in no meaner similitude than that of the honour done by the Servant unto his Lord; and therefore its said, that God himself shall as it were serve the blessed in Heaven at their Table. It's much amongst men to be seated at the Table of a Prince; but for a King to serve his Vassal, as if he he himself were his Servant, who ever heard it?

David, when he caused *Mephibosheth*, (although the Grandchild of a King, and the Son of an excellent Prince, unto whom *David* ought his life) to sit at his Table,

ble, he thought he did him a singular honour, but this favour never extended to wait on him. The honour, which God bestows upon the Just, exceeds all humane imaginations; who, not satisfied with Crowning all the Blessed with his own Divinity, giving himself to be possessed and enjoyed by them for all Eternity, does also honour their Victories and Heroick Actions with new Crowns.

Apoc. 21.

The Just shall shine like the Stars in the Firmament; and if the least Saint in Heaven shall shine seven times more than the Sun, what shall that light be, which shall out-shine so many Suns?

Apoc. 1. 21.

The Honour of the Just in Heaven depends not, like that of the Earth, upon accidents and reports, nor is exposed to dangers, or measured by the discourse of others; but in it self contains its own Glory and Dignity: The *Romans* erected Statues unto those, whom they intended to honour, because, being mortal, there should something remain after death, to make their Persons and Services, which they had done to the Commonweal, known to Posterity; but in Heaven there is no need of this Artifice, because those, which are there honoured, are immortal, and shall

shall have in themselves some Character engraved, as an evident and clear token of their noble Victories and Achievements: What greater honour, than to be Friends of God, Sons, Heirs, and Kings in the Realm of Heaven?

Saint *John* in his *Apocalypse* sets forth this Apo. 4. Honour of the Blessed, in the twenty four Elders, who were placed about the Throne of God; and in that Honour and Majesty, as every one was seated in his presence, and that, upon a Throne, cloathed in white Garments, in sign of their perpetual joy, and Crowned with a Crown of Gold, in respect of their Dignities: To be covered in the presence of Kings is the greatest honour they confer upon the cheifest Grandees; but God causes his Servants to be Crowned and Seated upon Thrones before him; and our Saviour in the day of Judgment makes his Disciples his fellow-Judges: Certainly greater Honour cannot be imagined, than that, which the Just receive in Heaven; for if we look upon him, who honours, it is God; if with what, with no less joy than his own Divinity, and other most sublime gifts; If before whom,
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before the whole Theatre of Heaven;
if the continuance, for all Eternity; there-
fore let us to dispose of our Lives here,
and live so righteously and holily, that
we may be thought worthy of that Crown
of Glory, which he hath prepared for all
those who love and serve him.

CHAP.

CHAP. III.

Of the Riches of the Eternal Kingdom of Heaven.

THE Riches in Heaven are no less than the Honours; though those are, as hath been said, inestimable: There can be no greater riches than to want nothing which is good, nor to need any thing which can be desired; and in that blessed life no good shall fail, nor no desire be unsatisfied; If (as the Philosophers say) he is not rich who possesseth much, but he who desires nothing; there being in Heaven no desire unaccomplished, there must needs be great riches: It was a position of the Stoicks, that he was not poor who wanted; but he who was necessitated; since then in the Celestial Kingdom there is necessity of nothing, most rich is he who enters into it; by reason of these Divine Riches, Christ our Saviour, when he

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speaks

speaks in his Parables of the Kingdom of Heaven, doth sometimes call it, *the hidden Treasure, the precious Pearls*; for if divine Happiness consists in the eternal possession of God, what riches may be compared with his who enjoys him? and what inheritance to that of the Kingdom of Heaven? and what possession more precious than the Divinity, and what more to be desired than the Creator of all things precious, who gives himself for a possession and riches unto the Saints, to the end they should abhor those riches which are temporal, if by them the Eternal are endanger'd.

Besides the possession of God, the Just shall reign with Christ eternally in the Kingdom of Heaven; whose riches must needs be immense, since they are to be Kings of so great and ample a Kingdom; if the Earth compared with Heaven be but a point, and yet contains so many Kingdoms; what shall that be which is but one Kingdom, and yet extended over the whole Heavens? Some famous Mathematicians say of the Imperial Heaven, that it is so great, that if God should allow unto every one of the blessed a greater space than the whole Earth, yet there would

would remain as much more to give unto others; and that the capaciousness of this Heaven is so great, that it contains more than ten thousand and fourteen Millions of Miles: What wonder will it be to see a City so great, of so precious matter! Divines confess the capaciousness of this Heaven to be immense, but are more willing to admire it, than bold to measure it. It is all composed of Matter far more beautiful and precious than Gold, Pearl and Diamonds: The Heavens which we discover, with the Sun and all the other Stars, are but the Pavement of the eternal Firmament; the inhabitants thereof tread under their Feet the front of the brightest Stars: The Sun and Moon were made to give light to this low Elementary World, the heavenly Lamb is the Lamp which doth lighten the eternal *Sion*, the Mansion of Glory; what shall that place be, where the Saints in the light of Glory see the increased and inaccessible light of the Deity!

It's called a Kingdom, for it's immense greatness; and a City, for it's great beauty and population; it's full of inhabitants of all Nations and Conditions; where are many thousands of Angels, an infinite number

*Jo. Gaister
in Percegrino.*

of the Just, even as many as have died since *Abel*; and thither also shall repair all who are to die unto the end of the World, and after Judgment shall there remain for ever invested in their glorious bodies: Neither shall this populous City be inhabited with mean and base people, but with Citizens so noble, rich, and just, that all of them shall be most holy and wise Kings; how happy shall it be to live with such persons! The Queen of *Sheba* only to see *Solomon* came from the end of the Earth; to behold a King issue out of his Palace all the people flock together; what shall it then be not only to see, but to live and reign with many Angels, and converse with so many eminent and holy men? If there should now descend from heaven one of the Prophets or Apostles, with what earnestness and admiration would every one strive to see and hear him: In the other World we shall hear and see them all: how admirable will it be to see thousand of thousands in all their beauty and greatness; and so many glorious bodies of Saints in all their lustre? If one Sun be sufficient to clear up the whole World here below; what joy shall it be to be-

hold

hold those innumerable Suns in that region of light?

This Kingdom of God is not like other Kingdoms, which contain huge Desarts, inaccessible Mountains, and thick Woods; nor is it divided into many Cities and Villages, distant one from another; but this Kingdom, although a most spacious Region, is all one beautiful City: who would not wonder if all *England* were but one City, and that as beautiful as *Rome* in the time of *Augustus Cæsar*, who found it of Brick, and left it of Marble? What a sight were that of *Syria*, if all a *Jerusalem*? What shall then be the Celestial City of Saints, whose greatness possess the whole Heavens, and is, as the holy Scriptures describe, (to exaggerate the riches of the Saints) all of Gold and precious Stones? The Gates of this City were, as Saint *John* says, one entire Pearl, and the foundation of the Walls *Jasper*, *Sapphire*, *Calcedon*, *Emerald*, *Topaz*, *Jacinth*, *Amethyst*, and other most precious Stones: the Streets of Fine Gold, so pure as it seemed Crystal, joining in one substance the firmness of Gold and Transparency of Crystal; and the beauty both of one and the other: If all *England* were of Sa-

phire, how would it amaze the World : how marvellous then will the holy City be, which though extended over so many Millions of Leagues, is all of Gold, Pearl, and precious Stones, or to say better, of a Matter of far more value, and peopled with such a multitude of beautiful Citizens, who are as far above any imaginable number, as the capacity of the City is above any imaginable measure ?

Of those incomparable riches, the blessed are not only to be Lords, but Kings; neither is this Celestial measure, or this Kingdom of Heaven, less or poorer by having so many Lords and Kings; it's not like the Kingdoms on Earth, which permit but one King at once; and if divided, become of less Power and Majesty; but is of such condition, that it's wholly possessed by all in general; and by each one in particular; like the Sun which warms all and every one; and not one less because it warms many: the effects of Riches are much greater and more noble in Heaven, than they can be upon Earth: Wealth may serve us here to maintain our Power, Honours, and Delights; but all the Gold in the World cannot free us from Weakness,

In-

Infamy, or Pain; it cannot make a Calenture not to afflict us, or that the Pains of the Head or Gout do not molest us, or that Cares and Fears shall not break our sleep; this only is to be had in Heaven; where their Power is so free from Weakness, that one only Angel, without Army, Guns, *Reg, 4. 19.* Swords or Lance, could destroy at once one hundred and eighty thousand.

Besides, it's to be considered, that the great Riches of the Saints are not like those of the Kings of the Earth, drawn from the tributes imposed upon their Vassals, which, though Just, yet are not free from this ill condition; that what enricheth the Prince impoverish the Subject; the Riches in Heaven have no such blemish, they are burthensome to none; and what is given unto the Servants of Christ, who reigns in Heaven, is not taken from any.

If all the Earth were of Gold, and all the Rivers of *Balsome*, and all the Rocks of precious Stones, wouldst thou not say, that this is a great Treasure? Know, that a Treasure, which exceeds Gold, as far as Gold doth Dirt; Balsome, Water; or precious Stones, Pebbles; remains as a reward for the Just.

Wherefore we ought to lift up our Souls, and alienate our affections from the frail felicity of these temporal Goods of the Earth, and say with *David*, *Glorious things are said of thee, thou City of God, whatsoever pains and poverty we suffer here, we shall receive in Glory so much the greater Riches.*

How poor and narrow a heart must that Christian have, who confines his Love to things present, sweating and toyling for a small part of the Goods of this World; which itself is so little! Why doth he content himself with some patch of the Earth, when he may be Lord of the whole Heavens? Let us not therefore, who are to die to morrow, afflict our selves for that which may perish sooner than we; let us not toyl to enjoy that which we are shortly to leave, but let us lay up our Treasures in Heaven, that Kingdom of the blessed, where the Riches, Joys, and Comforts are Eternal, and can never be taken from us: I will therefore study to use this World with indifferency; and shall not be puffed up, when things succeed happily; nor dejected, when they fall out crossly, but shall bless God in all Conditions; whe-

whether I abound or want, whether rich or poor, I will bless the Lord at all times; his Praises shall be ever in my Mouth: I shall never Complain of the necessities of this Life; since though all things fail me, the means of my Salvation will not fail me; for even that want may be a means to obtain it.

CHAP.

CHAP. IV.

Of the greatness of Eternal Pleasures.

HONOUR, Profit, and Pleasures, are distinct Goods upon Earth, and are rarely found together; Honour is seldom a companion of Profit, or Profit of Pleasure; and so the sick ~~man drinks his purge,~~ because it's profitable, how bitter soever; the pleasures of the World are for the most part mixed with some shame, and often times with infamy; they are costly and expensive, we cannot entertain our Pleasures without diminishing our Wealth; it's not so in Eternal Goods; in which to be honest is to be profitable; and to be profitable delectable; Eternal Honours are accompanied with immense Riches, and they are both attended by pleasures without end. All this is signified by the Lord, when he received the faithful

ful Servant into Glory ; when he said, *well done good Servant and true ; because thou hast been faithful in few things, I will place thee over many ; enter into the joy of thy Lord* : First he honours him ; commending him for a good and faithful Servant ; then enriches him, delivering many things into his hands ; and so admits him into the joy and pleasure of his Lord ; thereby signifying the greatness of this joy, not saying that this joy should enter into him, but that he should enter into joy, and into no other but that of his Lord : So great is the joy of that Celestial Paradise, that it wholly fills and embraces the blessed Souls, which enter into Heaven, as into an immense Sea of Pleasure and Delight. The joys of the Earth enter into the hearts of those who possess them, but fill them not ; because the capacity of mans heart is greater than they can satisfy ; but the joys of Heaven in the blessed, enter into themselves ; and fill and overflow them in all parts. The multitude of Joys in Heaven is joined with their greatness ; and so great they are, that the very least of them is sufficient to make us forget the greatest contents of the Earth ; and so many they are, as that

though

1 Cor. 2.
Iſa. 64.

though a thousand times shorter, yet they would exceed all temporal Pleasures, though a thousand times longer; but joining the abundance of those Eternal Joys with their immense greatness, that Eternal Bliss becomes ineffable: So great are the joys of Heaven, that all the Arithmeticians of the Earth cannot number them; the Geometricians cannot measure them; nor the most Learned in the World explicate them: The Just shall rejoyce in what is above them, which is the Vision of God; in what is below them, which is the beauty of Heaven, and the blessed Souls; in what is within them, which is the glorification of their Bodies; in what is with them, which is the Company of Angels, and Men made perfect; God shall Feast all their Senses with unspeakable delight, for he shall be their Object; and shall be a Mirrour to the Sight, Musick to the Ear, Sweetness to the Taste, Balsam to the Smell, Flowers to the Touch; there shall be the clear light of Summer, the pleasantness of the Spring; the abundance of Autumn, and the repose of Winter.

The principal Joy of the Blessed is in the possession of God, whom they behold
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clearly as he is in himself; for ashonourable, profitable, and delectable, are not divided in Heaven; so the blessed Souls have three Gifts, essential and inseparable from that happy State, which correspond to those three kinds of blessings, which the Learned call Vision, Comprehension, and Fruition; the first consists in the clear and distinct sight of God which is given to the Just, by which he receives an incomparable honour, since his Works and Virtues are rewarded in the presence of the Angels, with no less a Crown and Recompence than is God himself: The Second is the Possession which the Soul hath of God, as of his Riches and Inheritance; The Third is the ineffable Joy which accompanies this sight and possession: Which is so great, that neither the blessed themselves, who have experience of it; nor the Angels in Heaven are able to declare it. This joy hath two singular qualities, by which we may in some sort conceive the immensity of it; the first, that it's so powerful that it excludes all evil, pains, and grief: this only is so great a good, that many of the Philosophers held it for the chief Felicity of man; but herein was their error, that they

they judged that to be the good, it self, which was but an effect or consequence of it: For so powerful is that Love and Joy which springs from the clear Vision of God, that it's sufficient to convert Hell into Glory; in so much, as if to the most tormented Soul in Hell, were added all the torments of the rest of the Damned, both Men and Devils, and that God should vouchsafe him but one glimpse of his Knowledge, that only clear Vision, though in the lowest degree, were sufficient to free him from all those evils both of Sin and Pain; there is no joy in this World so intense, which can suspend the grief we suffer from a Finger that is Sawing off; griefs do more easily bereave us of the sense of Pleasure, than Pleasures do Pains; yet such is the greatness of that Sovereign joy in Heaven, that it alone is sufficient to drown all the grief and torments, both in Earth and Hell: and there is no pain in the World able to diminish the least part of it.

All those Joyes of the blessed both in Soul and Body, which are innumerable, have their source and Original from that unspeakable Joy of the clear Vision of God.

And

And how can the Joy be less which proceeds from such a Cause, who gives himself to be possessed by man; that Joy being the very same which God enjoys, and which suffices to make God himself blessed with a Blessedness equal to himself. Therefore not without great Mystery: It's said, *enter into the joy of thy Lord*: it's not said simply into joy; but to determine the greatness of it, it was his own joy, that joy by which he himself becomes happy.

We are to consider, that there is nothing in this World, which hath not for its end some manner of perfection: And that those things which are capable of reason and knowledge, have in that perfection a particular joy and complacency; which joy is greater or lesser, according as that end is more or less perfect: Since therefore the divine perfection is infinitely greater than that of all the Creatures, the joy of God, which is in himself (for he hath no end or perfection distinct from himself) is infinitely greater than that of all things besides; this joy, out of his infinite Goodness, he hath been pleased to make the holy

holy Angels and blessed Souls partakers of, communicating unto the Just his own Felicity: Therefore the joy of Saints, which is that of the beatifical Vision, wherein consists the Joy and Happiness of God, must needs be infinite and uneffable; and all the Happiness and Contents of this World, in respect of it, are bitter as *Albes* or *Wormwood*: By how much a delectable Object is more nearly and streightly united to the Faculty, by so much greater is the joy and delight which it produces: Therefore God, who is the most excellent and delightful Object, being in the beatifical Vision united to the Soul with the most intimate Union that can be in a pure Creature; must necessarily cause a most inexplicable joy, incomparably greater than all the joyes real or imaginable, which can be produced by the Creatures now existent, or possible: for as the Divine Perfection incloseth within it self all the perfections of things Created, possible and imaginable, so the joy which it causeth in the Souls of the Blessed, must be infinitely greater than all other joys; which either have or can be caused by the Creature: If there were in the World a man as wise
as

as an Angel, we should all desire to see him, as the Queen of *Sheba* did *Solomon*; but if to this Wisdom were joyned the Strength of *Sampson*, the Victories of *Machabeus*, the Affability of *David*, the Friendliness of *Jonathan*, the Liberality of the Emperor *Titus*, and to all this the Beauty and Comeliness of *Absalom*; who would not love and desire to Live and Converse with this admirable person? Why then do we not Love the sight of God, in whom all those Perfections and Graces are infinitely United, and which we our selves, if we serve him, are to enjoy, as if they were our own?

O how great and delightful a Theatre shall it be to see God, as he is with all his infinite Perfections, and the Perfections of all Creatures, which are eminently contained in the Deity: How admirable were that Spectacle, where were represented all that are or have been pleasant or admirable in the World: If one were placed, where he might behold the seven Wonders of the World; the Sumptuous Banquets made by *Ahasuerus*, the rare Shows exhibited by the *Romans*, the Wealth of *Craesus*, the *Assyrian* and *Roman* Monarchs, and all these jointly together, who would

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not be transported with joy and wonder at so admirable a Sight? but more happy were he, upon whom all these were bestowed, together with a thousand years of Life, wherein to enjoy them: yet all these were nothing in respect of the beatifical Vision of God, in whom Those and all the Perfections, that either are or have been or possibly can be, are contained; whatever else is great and delightful in the World, together with all the Pleasure and Perfections, that all the men of the World have obtained, or shall obtain to the Worlds end; all the Wisdom of *Solomon*, all the Sciences of *Plato* and *Aristotle*, or all the Strength of *Aristomenes* and *Milo*, all the beauty of *Paris* and *Adonis*, if they should give all these to one person it would have no comparison, and would seem a loathsome thing, being compared only to the delight, which will be enjoyed in seeing God for all Eternity, because in him will be seen a Theatre of bliss and greatness, wherein are comprised as in one the greatness of all Creatures: In him will be found all the Riches of Gold, the delightfulness of the Meadows, the brightness of the Sun, the pleasantness of Musick, the beauty of the

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Heavens, the comfortable Smell of Am-
ter, the contentedness of all the Senses, and
all that can be either admired or enjoyed.

To this may be added, that this in-
estimable joy of the Vision of God, is
to be multiplied into innumerable other
joyes, into as many as there are blessed
Spirits and Souls, which shall enjoy the
sight of God; in regard every one is to
have a particular contentment of the bliss
of every one; and because the blessed Spirits
and Souls are innumerable, the joys like-
wise of every one will be innumerable: For
as every Saint shall love another equally as
himself, so he shall receive equal joy from
his happiness to that of his own: and if
he shall rejoice in the happiness of those
equal unto himself, how much shall he
rejoyce in the happiness of God, whom
he loves better than himself?

Let us therefore rejoice, who are Chri-
stians, unto whom so great blessings are
promised; let us rejoice that Heaven was
made for us, and let this hope banish all
sadness from our hearts; let Those grieve
and be melancholy who have no hope
of Heaven, and not We, unto whom
Christ hath promised the blessedness of
his Glory: Let this hope comfort us, this

joy refresh us; and let us now begin to enjoy That here, which we are ever here after to possess; for hope is an anticipation of joy, upon this we ought to place all our thoughts, turning our Eyes from all the Goods and Delights of the Earth: From hence I will shut up the Windows of my Senses; the things of the Earth seeming unto me unworthy to be looked upon after the Contemplation of the Heavenly, in the hope whereof I will only rejoice: *O Father of Light, grant me the light of thy Glory, that one day I may clearly see that which I now believe by the light of Faith; O eternal Word, bestow thy self upon me, that I may possess in Heaven, that which I see by hope upon Earth; O Holy Ghost, make me partaker of thine infinite beauty; to the end I may one day enjoy that, which I now embrace by Charity; Lord, I am wholly thine, be thou wholly mine; thou art my Eternity, thou art my Salvation and Hope; grant Lord, that I may Praise thee Everlastingly: I desire nothing in Heaven or Earth, but thy self, for thou art the God of my heart, and the only part which I pretend unto in the Eternity of Eternities.*

CHAP. V.

*The Excellency and Happiness of the
Souls and Bodies of the Just in
the Life Eternal.*

WHEN the *Hebrews* would express a blessed Person, they did not call him blessed in the Singular, but blessings in the abstract and Plural; and so in the first *Psalms* in place of *Beatus*, the *Hebrews*, say *Beatitudes*, and certainly with much reason, since the blessed enjoy as many blessings, as they have Powers or Senses; Blessings in their Understanding, Will, and Memory: Blessings in their Sights, Hearing, Smell, Taste, and Touch; the understanding shall live there with a clear and supream Wisdom; the Will with an inflamed Love; the Memory with an Eternal representation of the Good which is past; the Senses with a continual delectation in their Objects,

finally all that is man shall live in a perpetual Joy, Comfort, and Blessedness.

And to begin with the Life and Joy of the understanding; the blessed, besides that supream and clear knowledge of the Creator, shall know the Divine Mysteries, the Secrets of Providence, the frame and making of the World, the whole Artifice of Nature, the motions of the Stars, the properties of the Planets, and of all Created Entities, all which they shall not only know jointly and in mass, but clearly and distinctly without confusion; this shall be the Life of the Understanding, which shall feast it self with so high and certain Truths; the knowledge of the greatest wise Men and Philosophers of the World, even in things Natural, is full of Ignorance, and Deceit, because they know not the Substance of things, but through the shell of Accidents; so as the most simple Peasant arriving at the height of Glory, shall be replenished with a knowledge, in respect of which, the wisdom of Solomon and Aristotle were but ignorance and barbarism.

What content were it to behold all the wise Men of the World, and the principal Inventers, and Masters of Sciences
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and Faculties met together in one Room, Adam, Abraham, Moses, Solomon, Zoroastres, Plato, Socrates, Aristotle, Pythagoras, Homer, Trismegistus, Solon, Lycurgus, Hypocrates, Euclides, Archimedes, and all the Doctors of the Church? How venerable were this *Juncto*? How admirable this Assembly? And what journeys would men make to behold them? If then to see such imperfect scraps of knowledge, divided amongst so many men, would cause so great admiration, what shall be the joy of the blessed, when each particular person shall see his own understanding furnished with that true and perfect Wisdom, whereof all Theirs is but a shadow? Who can express, the joy they shall receive by the knowledge of so many Truths? What contentment would it be to one, if at once they should shew unto him, whatever there is, and what is done in the whole Earth? The fair buildings, the fruit Trees of so great diversity, all living Creatures of so great variety, all the Birds, the Fishes, the Metals so rich, all people and Nations farthest remote? Certainly it would be a sight of wonderful satisfaction. But what will it be to see all this; whatsoever there is in the Earth, together

with all that there is in Heaven and above Heaven? Some Philosophers in the discovery of a natural truth, or the invention of some rare curiosity, have been transported with a greater joy and content, then their senses were capable of; for this *Aristotle* spent so many sleepless Nights; for this *Pythagoras* travelled into so many strange Nations; for this *Crates* deprived himself of all his Wealth; and *Archimedes* never removed his thoughts night nor day, from the inquiry of some Mathematical Demonstration: he spent many days in finding out by his Mathematical riches, how much Gold would serve to guild a Crown of Silver, and having found it, he fetched divers skips, and cried out, I have found it, I have found it: if then the finding out of so mean a truth, could so transport this great Artist; what joy shall the Saints receive, when God shall discover unto them those high Secrets, and above all that sublime Mystery of the Trinity of Persons in the Unity of Essence? The blessed shall receive more knowledge in one instant, than the wise of the World have obtained with all their Watchings, Travels, and Experiences; *Aristotle* for the great love he bore to knowledge, held, that

Chap. 5. *the state of Man.*

that the chief felicity of man consisted in Contemplation; if he found so great Joy in natural speculation, what shall we find in divine, and the clear Vision of God? as the Understanding shall be applied to the prime Truth, which is God himself, so shall the beatified, Will be inseparably joyned to the Essence of the Divine Goodness; there shall the Memory also live, representing unto us the Divine Benefits, and rendring Eternal thanks unto the Author of all; the Soul rejoicing in it's own happiness, to have received so great Mercies for so small Merits; and remembering the dangers from which it hath been freed by Divine favour, it shall Sing that Verse in the Psalm; *The snare is broken and we are delivered*; The remembrance of the Acts of Virtue and Good Works, shall be a particular joy unto the blessed, both in respect they were a means of our happiness, as also of pleasing so Gracious and Good a Lord.

In Heaven we shall not only joy in the memory of those things, wherein we have pleased God in complying with his holy Will, and in ordering and disposing our life in his Service, but in the troubles also, and dangers we have past; the memory

mory of Death is bitter to those who are to die; but unto the Just, who have already past it, and are secure in Heaven, nothing can be more pleasant, who now to their unspeakable joy, know themselves to be free from death, infirmity, and danger.

There also shall live the Will rejoicing to see all its desires accomplished, with the abundance and sweet society of so many felicities; being necessitated to love so admirable a beauty, as the Soul enjoys and possesses in God Almighty; Love makes all things sweet, and as it is a torment to be separated from what one Loves, so it's a great joy and felicity to remain with the Beloved; and therefore the Blessed, loving God more than themselves, how unspeakable a Comfort must it be to enjoy God, and the Society of those whom they so much affect? The Love of the Mother makes her delight more in the sight of her own Son, though foul and of worse conditions, than that of his Neighbours: The Love, then of the Saints one towards another, being greater than that of Mothers to their Children; and every one of them being so perfect and worthy to be beloved; and every one enjoying the sight of the same

same God, how comfortable must be their Conversation? *Seneca* said, that the possession of what good soever was not pleasing without a Partner: The possession then of the chief Good, must be much more delightful with the society of such excellent Companions: If a man were to remain alone for many years in some beautiful Palace, it would not please him so well as a Desert with company; but the City of God is full of most noble Citizens, who are all sharers of the same blessedness, this conversation also being with wise and holy Personages, shall much increase their joy; for if one of the greatest troubles of humane Life, be, to suffer the ill Conditions, Follies, and Impertinences of rude and ill-bred People; and the greatest content to converse with sweet, pious, and learned Friends, what shall that Divine conversation be in Heaven, where there is none ill conditioned, none impious, none froward, but at Peace, Piety, Love, and Sweetness? every one shall then rejoyce, as much in the felicity of another, as in his own ineffable joy; and shall possess as many joys, as he shall find Companions; there are all things which are necessary or delightful,

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all Riches, Ease, and Comfort: Where God is, nothing is wanting, all there know God without Error, behold him without end, praise him without weariness, love him without tediousness, and in this Love repose themselves in God; besides all this, the security, which the Will shall have in the Eternal possession of this Felicity, is an unspeakable joy; the fear that the Good things, which we enjoy, are to end, or at least may end, mingle Wormwood with our Joys; and Pleasures do not relish, where there is danger: but this Celestial happiness, being Eternal, neither shall nor can end, diminish or be endangered, but with this security adds a new joy unto those others of the Saints.

Besides the Powers of the Soul, the Senses also shall live, nourished with the food of most proportionable and delightful Objects, the Eyes shall ever be recreated with the light of the most glorious and beautiful Bodies of the Saints; one Sun suffices to cheer up the whole World; what joy then shall one of the Blessed conceive in beholding as many Suns, as there are Saints, and in seeing himself one of them?

But above all, with what contentment
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admiration, shall we behold the glorious body of Christ our Redeemer, in comparison of whose splendor, that of all the Saints shall be as darkness, from whose wounds shall issue forth Raies of a particular brightness? Besides all this, the Glory and Greatness of the Empyrean Heaven, and the Lustre of that Celestial City, shall infinitely delight the blessed Citizens: the Ears shall be filled with most harmonious Musick, as may be gathered from many places of the Scripture: If the Harp of *David* delighted *Saul* so much, as it asswaged the fury of his Passions, cast forth Devils, and freed him of that Melancholy, whereof the wicked Spirit made use; and that the Lyre of *Orpheus* wrought such wonders both with Men and Beasts, what shall the Harmony of Heaven do? What delight then will it be, not only to hear the Voice of one Instrument played upon by an Angel, but all the Voices of thousands of Angels, together with the admirable melody of Musical Instruments? What sweetness will it be to hear so many Heavenly Musicians, those Millions of Angels, which will be sounding forth their Allelujahs, unto the great God of Heaven and Earth? O how

I desire to be freed from this body, that I might hear and enjoy it: happy were I and for ever happy, if after death I might hear the melody of those Hymns and Allelujahs, which the Citizens of that Celestial habitation, and the Squadrons of those blessed Spirits sing in praise of the Eternal King: This is that sweet Musick which Saint *John* heard in the *Apocalypse*, when the Inhabitants of Heaven Sang; *Let all the World bless thee, O Lord, to thee be given all Honour and Dominion for a World of Worlds. Amen.*

The Smell shall be feasted with the Odour, which issues from those beautiful Bodies, more sweet than Musick or Amber, and from the whole Heaven, more fragrant than Jessamines or Roses.

The Taste also in that blessed Country, shall not want the delight of its proper Object; for although the Saints shall not there feed, which were to necessitate that happy State unto something besides it self; yet they shall have the delight of Meat, without the trouble of eating, by reason of the great delicacy of this Celestial Tast: The Glory of the Saints is often signified in holy Scripture under the Names of a Supper, Banquet, Manna, it can-

cannot be expressed, how great shall be the delight and sweetness of Tast, which eternally shall be found in Heaven. If *Esau* sold his Birth-right for a Dish of Lentile Pottage; well may we mortifie our Tast here upon Earth, that we may enjoy that perfect and incomparable one in Heaven.

The Touch also shall there receive a most delightful entertainment, all they tread upon shall seem unto the Just to be Flowers; And the whole dispositions of their Bodies shall be ordered with a most exquisite Temperature: For as the Torments of the Damn'd in Hell, are most expressed in That sense, so the Bodies of the blessed in Heaven shall in That sense receive a special joy, and refreshment: and as the heat of that infernal Fire, without light, is to penetrate even to the entrails of those miserable persons; so the brightness of the Celestial Light is to penetrate the Bodies of the blessed, and fill them with an incomparable delight and sweetness; all and every part of the Body in general and particular, shall be sensible of a most admirable pleasure and content.

The Humanity of Christ our Redeemer, is to be the chief and principal joy of all
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the Senses; and therefore as the intellectual knowledge of the Divinity of Christ is the joy and essential reward of the Soul; so the sensitive knowledge of the Humanity of Christ is the chief and essential Joy of the Senses, and the utmost end and felicity whereunto they can aspire; this it seems was meant by our Saviour in Saint John, where speaking unto the Father, he said, *This is Life Eternal, that is, essential blessedness, that they know thee the only true God* (in which is included the essential glory of the Soul) *and Him, whom thou hast sent (Jesus Christ)* in which is included the essential blessedness of the Senses.

It's also much to be observed, that the blessed Souls shall be Crowned with some particular joyes, which the very Angels are not capable of, for They only shall receive the Crown of Martyrdom, since no Angel can have the Glory to have shed his blood and died for Christ; neither to have overcome the Flesh, and by Combats and Wraflings subjected it unto reason; men shall have the glory of their Bodies, and joy of their Senses, which the Angels cannot, for as they want the one joy of the Spirit, which is the flesh, so they must want

want the glory of the Victory : Neither shall they have this great Joy of mankind, in being redeemed by Christ from Sin, and from as many damnations into Hell, as they have committed Sins ; and to see themselves now freed and secure from that horrid evil ; and so many Enemies of the Soul, which they had, which must needs produce a most unspeakable joy.

The Souls of the blessed shall not only be glorious, but their very Bodies shall be filled with Glory , and invested with a Light seven times brighter than that of the Sun ; for although it be said in the Gospel, *That the Just shall shine as the Sun,* yet *Isaiah* the Prophet says, *That the Sun in those days shall shine seven times more than it now doth :* This Light being the most beautiful and excellent of Corporeal Qualities, shall cloath the Just as with a Garment of most exceeding Lustre and Glory. What Emperor was ever clad in such a Purple ? What humane Majesty ever cast forth Beams of such splendor ?

Herod upon the day of his greatest magnificence, could only cloath himself in a Robe of Silver, admirably wrought, which did not shine of it self, but by re-

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flexion of the Sun-Beams, which then in his rising cast his Rayes upon it; and yet this little glittering was sufficient to make the people to salute him as a God; what admiration shall it then cause to behold the glorious Body of a Saint, not cloathed in Gold and Purple; not adorned with Diamonds or Rubies, but more resplendant than the Sun it self? Put all the brightest Diamonds together, all the fairest Rubies, all the most beautiful Carbuncles, let an Imperial Robe be embroidered with them all; all this will be no more than as Coals in respect of a glorious body; which shall be all transparent bright, and resplendant, far more than if it were set with Diamonds: the Garments which we wear here, how rich soever, are rather an affront and disgrace unto us, than an Ornament, since they argue an imperfection and a necessity of our Bodies, which we are forced to supply with something of another Nature; besides our Cloaths were given as a Mark of Adam's fall in Paradise, and we wear them as a Pennance enjoined for his Sin: What fool is so sottish as to bestow precious Trimming upon a Penitential Garment? But such are not the Ornaments of the Saints in Heaven; their Lustre is their own,

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own, not borrowed from their Garments, but within themselves; each part of them being more transparent than Crystal, and brighter than the Sun. It's recounted in the *Apocalypse* as a great Wonder, *That a woman was seen cloathed with the Sun, and Crowned with twelve Stars*: This indeed was far more glorious than any Ornament upon Earth; yet this is short of the Ornament of the Saints, whose Lustre is proper to themselves, intrinsically their own, not taken and borrowed from something without them, as was that of the Woman's. The State and Majesty with which this gift of splendor shall adorn the Saints, shall be incomparably greater than that of the mightiest Kings. It were a great Majesty in a Prince, when he issues forth of his Palace by Night to be attended by a thousand Pages, each having a lighted Torch; but were those Torches Stars, it were nothing to the State and Glory of a Saint in Heaven; who carries with him a Light equal to that of the Sun seven times doubled; and what greater Glory, than not to need the Sun which the whole world needs? Where the Just is, there shall be no Night; for wheresoever he goes, he carries the Day along with

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him. *Saint Paul*, beholding the Gift of Clarity in the Humanity of Christ, remained for some days without sense or motion. *Saint John*, only beholding it in the face of our Saviour, fell down as if dead ; his mortal Eyes being not able to endure the Lustre of so great a Majesty. *Saint Peter*, because he saw something of it in the Transfiguration of Christ, was so transported with the glory of the place, that he had a desire to have continued there forever. What sight more glorious than to behold so many Saints, like so many Suns, to shine with so incomparable lustre and beauty ?

What light then will that of Heaven be, proceeding from so many Lights ; or to speak more properly, from so many Suns ? How great then shall the clarity of that holy City be, where many Suns do inhabit ? And if by the sight of every one in particular, their joy shall be more augmented ; by the sight of a number without number, what measure can that joy have which results from so beautiful a spectacle ?

The bodies of the Saints, endowed with this light, which they receive from the gift of clarity, are impassible, and cannot suffer
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from any thing ; they have an agility to move from place to place with speed and subtilty, like light ; to have their way free and pervious through all places, and can penetrate wheresoever they please.

By this gift of impassibility their bodies are freed from all miseries, which our bodies now suffer ; the cold of Winter, the heat of Summer, Infirmities, Griets, Tears, and the necessity of eating, which one necessity includes many others : Let us but consider what cares and troubles men undergo only to sustain their lives : The Labourer spends his dayes in plowing, sowing, and reaping ; the Shepherd suffers cold and heat in watching of his Flock : What dangers are past in all Estates, only to be sure to Eat ? from all which the gift of impassibility exempts the Just. The care of Cloathing troubles us also little less than that of feeding ; and that of preserving the health much more ; for as our necessities are doubly increased by sickness, so are our cares ; from all which he who is impassible is free ; and not only from the griefs and pain of this Life, but if he should enter into Hell, it would not burn one hair of him : The gift of agility is most great ; which easi-

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ly appears by the troubles and inconveniencies of a long Journey, which (howsoever we are accommodated) is not performed without much weariness, and oftentimes with danger both of health and life : A King, though he pass in a Coach or Litter, after the most easie and commodious way of travelling, must pass over Rocks, Hills, and Rivers, and spend much time ; but with the gift of agility the glorious Bodies of the Saints, in the twinkling of an Eye, can traverse all the Heavens, visit the Earth, return unto the Sun, and Firmament, and observe what is above the Stars in the Empyreal Heaven : To this noble gift of Agility shall be annexed that of Subtlety, by which their glorious Bodies shall have their way free and pervious through all places, no impediment shall obstruct their motion ; there shall be no enclosure or prison to them : They shall with greater ease pass thorough the middle of a Rock, than an Arrow through the Air : Christ shewed the subtlety of his glorious Body, while he issued out of his Tomb, not opening it ; and entred into the Hall where the Apostles were, the Gates being shut.

Finally, the Servants of Christ shall be there

there so replenished with all goods, both of Soul and body, that there shall be nothing more for them to desire: What wouldest thou then my body? What is it thou desirest my Soul? In Heaven you shall find all you desire: If you are pleased with Beauty, there the Just shine as the Sun; if you are pleased with any delight, there is not only one, but a Sea of pleasure, which God keeps in store for the blessed, wherewith it shall quench their thirst; I will then from henceforth raise my desires unto that place, where only they can be accomplished; I will not be ambitious after things of the Earth, which cannot satisfy me, but I will look after those in Heaven; which are only great, only Eternal, and can only fill the capacity of my heart.

What an advantageous bargain would it be, if one could buy a Kingdom for a Straw? Yet so it is; for that which is no more than a Straw, we may purchase the Kingdom of Heaven: Certainly all the Felicity, Riches, and Earthly Delights are no more than a Straw, compared with the glory of Heaven: How foolish would he be, who having a Basket

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full

full of Chips, would not give one of them for an hundred weight of Gold? This is the Vanity of man, who for Earthly Goods will not receive those of Heaven.

If men undergo and suffer such hazards for a Kingdom, which is momentary, and that not for themselves, but for another; what ought we to do for those Eternal Riches which are to be our own, and for the Kingdom of Heaven, wherein we expect such immense Honours, Riches and Pleasures: Let us take Courage, it's the Kingdom of Heaven we hope for, Joys, Riches, and Honours Eternal, are those which are promised us: What pity is it, that for some short pleasure, we should lose joyes so great and Eternal? Because we will not bear some slight injury here, should be deprived of Celestial honour there? For not restoring what we have unjustly taken, should forfeit the divine Riches of Heaven? That which the World offers in her best pleasures, is but Shells, Offals and Parings: but that whereunto God invites, is a full Table; for which reason it's called in Scripture the great Supper, not a Dinner; because after Dinner, we use to rise and go about other Occasions

sions and Employments; but after Supper there are no more Labours, all is Rest, and Repose: The principal Dish, which is served in at this great Supper, is the clear Vision of God, and all his Divine Perfections; after that a thousand joyes of the Soul in all its Powers and Faculties; then a thousand pleasures of the Senses, with all the endowments of a glorified Body: Those latter are as 'twere the Desert of this Divine Banquet; and if the Desert be such, what shall be the Substance of the Feast?

*My Lord my God, when shall I see the day, the happy day, in which I shall come and appear in thy Heavenly Mansion, to Eat and Drink with Thee in thy Kingdom, and to sit at thy Table; there to behold the Majesty of thy Glory; which is the only Object of my Eternal bliss! O thou resplendant Star of the East; let thy Eternal Light shine in the Horizon of my Soul, then all these thick Vapours of terrene affections will be dispersed: Lord, I have placed all my hopes in Eternity; I find no more rest here in these
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*short moments, than the Dove of the Deluge
did upon the Waters; O God, thou art my
Eternal Felicity; to Thee be Glory, Honour,
and Thanksgiving, for ever, for ever-
more. Amen.*

CHAP.

CHAP. VI.

Consideration of Eternal Evils, and of the miserable state of the Damned.

THE Evils of Hell are truly Evils, and so purely such, that they have no mixture of Good; in that place of Unhappiness all is eternal sorrow and complaint, there is no room for comfort, there shall not be the least good which may give ease; nor shall there want a concurrence of all evils which may add affliction; no good is to be found there, where all goods are wanting; neither can there be want of any evil, where all evils whatsoever are to be found; and by the want of all good, and the collection of all evils, every evil is augmented. In the Creation of the World God gave a praise to every Nature, saying, *It was good*; but when all were created and joined together, he said, *they were very good*: Because the conjunction of many goods, advances the good of each particular; and in the same manner the conjunction of many evils, makes all them worse:

worse: What shall Heaven then be, where there is a concourse of all goods, and no evils? And what Hell, where there are all evils, and no good? Certainly the one must be exceeding good, and the other exceeding evil. In Hell there is the pain of loss, and that so rigorous, that in depriving the damned soul of one only thing, they take from him all good things; for they deprive him of God, in whom they are all comprised; he who is condemned by Humane Laws to the loss of his goods, may if he live gain others, at least in another Kingdom, if he flye thither; but he who is deprived of God, where shall he find another God? And who can flye from Hell? God is the greatest good, and it's therefore the greatest evil to be deprived of him, because evil is the privation of good; and that is to be esteemed the greatest evil, which is a privation of the greatest good, which is God; and must certainly therefore cause more grief and resentment in the damned, than all the punishments and torments of Hell besides: And in regard there is in Hell an eternal privation of God, who is the chief good; the pains of loss, whereby one is deprived for ever of the greatest of all goods,

goods, this privation will cause the greatest pain and torment. If the burning of a hand cause an insufferable pain, if a bone displaced, or out of joint, causeth intolerable grief, how shall he be tormented, and what pains shall he suffer, who is eternally separated from God, who is the chief End for which man was created? I dare confidently say, the loss of Heaven and the omission of glory, is far more bitter than all those pains which are to be suffered in Hell: And this is such a loss, that the sinner shall be deprived even of the hope of what is good, and shall be left for ever in that profound poverty and necessity, without expectation of remedy or relief; and what greater want can any one have, than to want all things, and even hope of obtaining any thing? We are amazed at the poverty of holy *Job*, who, from a Prince and a rich man, came to lye upon a Dunghill, having nothing left but a piece of a broken Pot to scrape away the putrefaction from his sores; but even this shall fail the damned, who would take it for a great *Regale*, to have a Dunghill for their bed, instead of the burning Coals of that Eternal Fire. The rich Glutton in the Gospel, accustomed

ed to drink in Cups of Cryſtal, to eat in Silver, and to be cloathed in Silks and curious Linnen, can tell us how far this infernal poverty extends, when he demanded not Wines of *Cadiz*, but a little cold Water, and that not in Cups of Gold, or Cryſtal, but upon the Fingers end of a Leper; this rich Glutton came to ſuch an extremity, that he would eſteem it a great felicity that they would give him one drop of water, although it was from the filthy and loathſom Finger of a Leper; and yet this was alſo wanting to him. Let the rich of the world ſee to what poverty they are like to come; if they truſt in their riches, let them know they ſhall be condemned to the loſs of all which is good; let them reflect upon him who was accuſtomed to be cloathed in precious Garments, to tread upon Carpets, to ſleep upon Down, to dwell in ſpacious Palaces, now naked, thrown upon burning Coals, and packt up in ſome narrow Corner of that infernal Dungeon.

And this poverty or want of all good of the damned, is accompanied with a moſt opprobrious infamy and diſhonour, when by publick Sentence they ſhall be deprived, for their enormous Offences, of
Eternal

Eternal Glory, and reprehended in the presence of Saints and Angels, by the Lord of Heaven and Earth. A most intollerable thing is Hell, and most horrible are the torments; yet if one should place a thousand Hells before me, nothing could be so horrible unto me, as to be excluded from the honour of Glory, to be hated of Christ, and to hear from him these Words, *I know you not.*

This infamy we may in some sort declare, under the Example of a mighty King; who, having no Heir to succeed him in his Kingdom, took up a beautiful Boy at the Church Door, and nourished him as his Son, and in his Testament Commanded, that if at ripe years his Conditions were vertuous and suitable to his Calling, he should be received as lawful King, and seated in his Royal Throne; but if he proved vitious and unfit for Government, they should punish him with infamy, and send him to the Gallies; the Kingdom obeyed this Command, provided him excellent Tutors, but he became so untoward and ill inclined, that he would Learn nothing, flung away his Books, spent his time amongst other Boys, in making Houses

Houses of Dirt, and other fooleries; for which his Governours chastised him, and advised him of what was fitting, and most imported him; but all did no good, only when they reprehended him he would weep; not because he repented, but because they hindred his sport; and the next day did the same. The more he grew in Age, the worse he became, and although they informed him of the Kings Testament, and what behoved him, all was to no pupose; until at last, all being weary of his ill Conditions, declared him unworthy to Reign, despoiled him of his Royal Ornaments, and condemned him with infamy unto the Gallies: What greater ignominy can there be than this, to lose a Kingdom, and to be made a Gally Slave?

More Ignominious, and a more Lamentable Tragedy, is that of a Christian condemned to Hell; who was taken by God from the Gates of Death, adopted his Son, with condition that if he kept his Commandments, he should Reign in Heaven, and if not, he should be condemned to Hell: yet he forgetting those Obligations, without respect of his Tutors or Masters, who exhorted him both by their

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Doctrine and Example, what was fitting for a Child of God: But he neither moved by their Advice, nor the Chastisements of Heaven, by which God overthrew his vain intentions, and thwarted his unlawful pleasures, only lamented his temporal losses, and not his offences; and at the time of his death was sentenced to be deprived of the Kingdom of Heaven, and precipitated into Hell: What infamy can be greater than this of the damned Soul?

If it be a great Infamy to suffer Death by Humane Justice, for some Crimes Committed, how great an Infamy will it be to be Condemned by Divine Justice, for a Traytor, and perfidious Rebel to God? Besides this bitterness of Pains, the Damned Persons shall be Eternally branded with the Infamy of their Offences; so that they shall be scorned and scoffed at by the Devils themselves; Men and Angels shall detest them, as Infamous and Wicked Traytors to their King, God, and Redeemer: And as Fugitive Slaves are marked and cauterized with burning Irons; so this Infamy, by some mark of Ugliness and Deformity, shall be stamped upon their Faces and Bodies, *Isa. c. 13.* So Ignominious shall be the *Isa. c. 13:*

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Body

Body of a Sinner, that when his Soul returns to enter it; it shall be amazed to behold it so terrible; and shall wish it were rather in the same state, as when it was half eaten up with Worms.

Job. 10.

Isa. 34.

And that which adds Misery to their Calamity, they shall be banished from Heaven, and made Prisoners in the profound Bowels of the Earth, a place most remote from Heaven, and the most calamitous of all others, where they shall neither see the Sun by day, nor the Stars by night, where all shall be Horror and Darkness, a Land covered with the obscurity of Death, a Land of Sulphur and Burning Pitch, a Land of Pestilence and Corruption: Into this Land of Punishment and Torments shall be banished the Enemies of God.

What a grief will it be to see themselves deprived of the Palaces of Heaven, the Society of Saints, and that happy Country of the living; where all is peace, charity, and joy; where all shines, all pleases, and all parts resound with Allelujahs? If the damned had no other Punishment, than to see themselves banished amongst Devils, into a place not far distant from Heaven, sad as night, without the sight
or

or comfort of Sun or Moon for all Eternity, it were a Torment insufferable.

It was a great Tyranny in *Alexander*, after he had cut off the Nose, Ears, and Lips of *Calisthenes*, to cast so worthy a person into a Dungeon, only accompanied with a Dog; a Spectacle indeed lamentable, to see so discreet a man used like a brute; and not have the company of one who might comfort him; but the damned would take it for a favour to have the company of Dogs or Lions, rather than that of their own Parents.

*Senec.
Suidas.*

The Tyrants of *Japonia* invented a strange Torment for those, who confessed Christ; they hung them with their heads downwards, half their bodies into a hole digged in the Earth, which they filled with Snakes, Lizards, and other poisonous Vermin; but even those were better Companions, than those infernal Dragons of the Pit of Hell; whereunto not half, but the whole body of the miserable sinner shall be plunged. The *Romans*, when they punish'd any as a Parricide, to express the hainousness of the Fact, shut him up in a Sack with a Serpent, an Ape, and a Cock; what a Horror shall it be in Hell, when a Damned Person shall be

shut up with so many Millions of Devils ? Here none will live near a Pest-house, or ill Neighbour ; think upon what Neighbours there are in Hell : *Cato* Counsell'd those who were to take a Farm , to have a special care what Neighbours it had. *Themistocles* being to sell a certain Manor, caus'd the Cryer to proclaim , that he had good Neighbours. How comes one then to purchase Hell at so dear a rate, as the price of his Soul , having such Cursed Neighbours, where all will abhor him ? Their Disquietness and Ranting will be insufferable ; and the very sight and ugliness of them will affright and astonish him.

How grievous is the Banishment into that Place, where none wishes well unto another ? Where the Fathers hate their Sons, and the Sons abhor their Fathers ; where the Son shall say unto the Father ; *Cursed be thou (Father) for all Eternity ; because by an unjust inheritance , thou hast been the cause of my Damnation : And the Father shall answer him : Cursed be thou Son ; for to the end I might leave thee a Rich Inheritance , I stuck not to gain it by unjust means.*

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In other Banishments, when Parents or Friends meet in a Country far from home, they endeavour to Comfort one another; and even Enemies are then reconciled, but in this Banishment of Hell, Friends abhor Friends, and Parents hate, and are hated by their Children.

To this may be added, That in this Banishment of the Damned, the Exiles are not allowed the Liberty of other Banished Persons, who, within the Isle or Region of Relegation, may go or move whither they please; but not so the Damned in Hell; because the place of their Exile is also a Prison, a horrid and stinking prison, wherein many Millions of Souls shall for ever lye fetter'd in Chains; for Chains, or something answerable unto them, shall not there be wanting: Whereupon its observed by the Learned, That the Wicked Spirits shall be fastned to Fire, or certain Fiery Bodies, from which the pains which they shall receive, shall be incredible; being thereby deprived of their Natural Liberty, as it were fettered with Manacles, and Bolts, so as they are not able to remove from that place of Misery. It were a great torment to have burning Irons cast upon our Hands and Feet; but this and

*August lib.
1. de Civitat. Dei c.
10.
Lect. de
perfect. di-
vin. lib. 13.
c. 30.*

much more shall be in Hell, where those Fiery Bodies, which are to serve instead of Shackles and Fetters, are to be of terrible forms, proportionable unto their Offences; and shall with their very sight affright them.

Besides, the Bodies of the Damned, after the final Judgment past, shall be so straitned and crowded together in that Infernal Dungeon, that the Holy Scripture compares them to Grapes in the Wine-press, which press one another till they burst. Most barbarous was that Torment inflicted upon some unfortunate Persons; they put certain Rings of Iron, stuck full of sharp points of Needles, about their Armes and Feet, in such manner, as they could not move without pricking and wounding themselves; then they compassed them about with Fire, to the end that standing still they might be burnt alive; and if they stirred, the sharp points pierced their Flesh with more intollerable pains, than the Fire: What shall then be the Torment of the Damned, where they shall burn Eternally without dying, and without possibility of removing from the place designed them? Where whatsoever they touch shall be Fire and Sulphur; in-
to

to which their Bodies at the latter day shall be plunged: Neither shall unfavoury Smells, so proper unto Prisons, be wanting in that infernal Dungeon: For first, that Fire of Sulphur, being pent in without vent or respiration, shall send forth a poysonous scent; and if a Match of Brimstone be offensive Here, what shall such a Mass of that Stuff be in Hell? Secondly, the bodies of the damned shall cast forth a most horrible stink of themselves, and that more or less, according to the quality of their Sins.

Actiolinus the Tyrant (as *Paulus Jovius* writes) had many Prisons full of torments, miseries, and ill smells; in so much as men took it for a happiness rather to die, than to be imprisoned, because being loaden with Irons, afflicted with Hunger, and poysoned with the pestilential smell of those who died in Prison, and were not suffered to be removed, they came to end in a slow, but most cruel Death: But what were those Prisons to that of Hell, in respect of which they may be esteemed as Paradise, full of Jessamin and Lillies.

Whatsoever misery was suffered in *Actiolinus's* Prison, was in this regard to-

lerable, because it was of no long continuance, being to last no longer than a short Life, and quite vanishing away at the hour of Death; but this Prison of the damned is void of all comfort; the Torments thereof are intolerable, because they are Eternal. Death cannot enter in there, neither can those that are entered, get out again: but they shall be tormented for evermore, for evermore: What a fearful thing is this? They shall be tormented for evermore.

If one were cast into some deep Dungeon, without Cloaths, exposed to the inclemency of the cold, and moisture of the place, where he should not see the light of Heaven; should have nothing to feed on, but once a day some little piece of hard Barley bread; and that he were to continue there six years without speaking or seeing of any body; and not to sleep on other Bed, but the cold Ground; what a misery were this? One Week of that Habitation would appear longer than a hundred years: Yet compare this with what shall be in the Banishment and Prison of Hell; and you shall find the miserable Life of that man to be an happiness; there in all his troubles
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he should not meet with any to scoff at his misfortune; none to torment, and whip him; but in Hell he shall find both, the Devils shall not cease to deride, whip, and cruelly torment him; there should be no horrid sights, no fearful noises of howlings, groanings, and lamentations; in Hell the Eyes and Ears of the damned shall never be free from such affrights: there should be no Flames of Fire to scorch him; in Hell they shall burn into his Bowels: there he might move and walk; in Hell, not stir a foot; there he may breath the Air without stink; in Hell he shall suck in nothing but Flames, Stink, and Sulphur: there he might hope for coming forth; in Hell there is no Redemption; there that little piece of hard bread would seem every day a dainty; but in Hell, in Millions of years, his Eyes shall not behold a crum of Bread, nor a drop of Water; but shall Eternally rage with Hunger and a burning Thirst; this is to be the Calamity of that Land of Darknes.

*O Divine Eternity, O Eternal Divi-
nity, who hast in thy hands the extremi-
ties*

ties of the Earth, and who keeps the Keys of Eternal Life and Death; I am in thy hands, as Clay in the hands of the Potter, dispose of me as thou pleasest; I love Thee intirely, I cannot love Thee more, if I had the whole Universe to boot; for all that which is out of Thee, my God, and is not God, is as nothing to me: I love not Paradise it self, but because thou, my God, art there beloved; I know not how to love the Paradise of God, but only the God of Paradise: And I put no less rate upon the Calvary, where my Saviour was Crucified, than the Heaven, where he is glorified: O my God, thou art He whom I seek for, to thee only it is that I aspire; yet henceforth I will not so much love the Eternity of God, as the God of Eternity, though it be the same Eternity, and that same Eternity be God himself: To whom be Glory, and Honour for ever and ever. Amen.

CHAP.

CHAP. VII.

Of the Slavery and Pains Eternal.

THE Slavery of the damned in Hell are such, that all their Senses and Powers of Soul and Body, are subject unto Eternal pains and torments; with their Touch, they are to serve that burning and never consuming Fire: With their Taste, hunger and thirst; with their Smell, stink; with their Sight, those horrid and monstrous shapes, which the Devils shall assume; with their Hearing, scorns and affronts; with their Imagination, horror; with their Will, loathsomeness and detestation; with their Memory, despair; with their Understanding, confusion, with such a multitude of other punishments, as they shall want Eyes to weep for them.

Ælian Writes of *Trizus* the Tyrant, that he commanded his Subjects not to
speak

Speak together; and when they used signs, instead of words, he also forbade those; whereupon the afflicted people met in the Market-place at least to weep for their misfortunes, but neither was that permitted: greater shall be the rigour in Hell, where they shall neither be suffer'd to speak a word of Comfort, nor move Hand or Foot; nor ease their Hearts with Weeping; *Jeremias* the Prophet lamented with floods of Tears, that *Jerusalem*, which was the Queen of Nations, should be made a Slave and Tributary; what Tears are sufficient to lament the damnation of a poor Soul, who from an Heir and Prince of the Kingdom of Heaven, hath made himself a Slave to the Devil, and those Eternal punishments in Hell, unto which he is to pay as many Tributes, as he hath Senses, Powers, and Members.

As the Slaves of the Earth are whipt and punished by their Masters, so the Slaves of Hell are tormented by the Devils, who have power and dominion over them; Children, as Slaves, are whipped and chastised by their Masters, so the tormentors, making the damned as their Slaves, lay upon them a thousand
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afflictions, griefs, and miseries: Every Member of their Body shall suffer greater pain and torment, than if it were torn from the Body; if one cannot tell how to suffer a Tooth-ach, Head-ach, or the pain of the Collick, what will it be when there shall not be any joint or the least part of the Body, which shall not cause him an intollerable pain? Not only the Head, or Teeth, but also the Breasts, Sides, Shoulders, the Back, the Heart and all the parts of the Body, even to the very Bones and Marrow. Who can express the number and greatness of their torments, since all their Powers and Senses, Soul and Body are to suffer in a most violent manner? Besides this, every Sense from his particular Object, shall receive a particular punishment.

The Eyes shall not only be grieved with a scorching heat, but shall be tormented with monstrous and horrible Figures: many are affrighted very much, passing through a Church-Yard, only for fear of seeing a Phantasm; in what a fright will be a miserable damned Soul, which shall see so many, and of so horrid shapes? Their sight also shall be tormented with beholding the punishment of their Friends
and

and Kindred: *Ægesippus* writes, that *Alexander*, the Son of *Hircanus*, resolving to punish certain Persons with exemplary Rigour, caused eight hundred to be Crucified; and whilst they were yet alive, caused their Wives and Children to be murdered before their Eyes; that so they might dye not once, but many Deaths. This Rigour shall not be wanting in Hell, where Fathers shall see their Sons, and Brothers their Brothers tormented: The Torment of the Eyes shall be also very great, in regard that those which have given others Scandal, and made others fall into Sin, shall see themselves, and those others, in that Abyss of Torments. To the sight of those dreadful Apparitions shall be added the Horror, and fearful Darkness of the place. The darkness of *Egypt* was said to be horrible, because there the *Egyptians* beheld fearful Figures, and Phantoms, which terrified them: In the like manner, in that Infernal Darkness, the Eyes shall be tormented with the monstrous Figures of the wicked Spirits, which shall appear much more dreadful, by reason of the obscurity and sadness of that eternal Night.

The hearing shall not only be afflicted by

by an intolerable pain, caused by that ever burning and penetrating Fire, but also with the fearful and amazing noises of Thunders, Howlings, Clamours, Groans, Curses, and Blasphemies. *Sylla*, being Dictator, caused six thousand Persons to be inclosed in the *Circus*; and then appointing the Senate to meet in a Temple close by, where he intended to speak unto them about his own affairs; to strike the greater terror into them, and make them know he was their Master, he gave order that so soon as he began his Oration, the Souldiers should kill this Multitude of People, which was effected: Upon which were heard such Lamentations, Out-cries, Groans, clashing of Armour, and blows of those merciless Homicides, that the Senators could not hear a word, but stood amazed with Terror of so horrid a Fact. What shall be the Harmony of Hell, where the Ears shall be deafned with the Cries and Complaints of the Damned? What Confusion and Horror shall it breed, to hear all Lament, all Complain, all Curse and Blaspheme, through the bitterness of the Torments which they suffer?

But the Damned shall principally be affrighted,

affrighted, and shall quake to hear the Thunder-clap of the Wrath of God, which shall continually resound in their Ears? Whereas the *Just*, saith the Royal Prophet, shall be in the Eternal memory of God, and shall not fear the dreadful Crack of his wrath.

The smell shall also be tormented with a most Pestilential stink. Horrible was that Torment used by *Mezentius*, to tye a Living Body to a Dead, and there to leave them, until the Infection and putrified Exhalations of the Dead had killed the Living: What can be more abominable, than for a living Man to have his Mouth laid close to that of a dead one, full of Grubbs and Worms, where the living must receive all those Pestilential Vapours, breathed forth from a Corrupt Carcass, and suffer such loathsomness and abominable Stink? But what is this in respect of Hell, when each Body of the Damned is more loathsom and unsavoury, than a million of dead Dogs, and all those pressed and crowded together in so strait a Compass? *Bonaventure* goes so far as to say, That if one only of the Damned were brought into this World, it were sufficient to infect the whole Earth. Neither shall the Devils

vils send forth a better smell, for although they are Spirits, yet those fiery bodies unto which they are fastned and confined shall be of a more pestilential savour.

Hell is the Worlds sink, and the receptacle of all the filth in this great frame, and withal a deep Dungeon, where the Air hath no access: How great must the stink and infection needs be of so many Corruptions heaped one upon another? and how insufferable the smell of that infernal Brimstone, mixed with so many corrupted matters? O Gulf of horror! O infernal Grave! without vent or breathing place! Eternal Grave of such as die continually and cannot die, with what abominable filth art thou not filled?

What shall I then say of the Tongue, which is the instrument of so many ways of Sinning, Flattery, Lying, Murmuring, and Calumniating, Gluttony, and Drunkenness, who can expresse that bitterness, which the damned shall suffer, greater than that of *Aloes* or *Wormwood*? the Scripture tell us, the Gall of Dragons shall be their Wine; and they shall taste the poison of Asps for all Eternity, unto
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Luk. c. 6.

which shall be joyned an intolerable Thirst, and Dog-like Hunger: Conformable to which *David* said, *they shall suffer hunger, as Dogs*: Famine is the most pressing of all Necessities, and most deformed of all Evils; Plagues and Wars are happineſſes in respect of it, if then a famine of eight dayes be the worst of temporal Evils, what shall that Famine be which is Eternal? Let our Epicures hear, what the Son of God prophesies, *Wo unto you who are full*; for you shall be an hungred, and with such an hunger as shall be Eternal: Hunger in this Life doth bring Men to such extremity, that not only they come to desire to eat Dogs, Cats, Rats, and Mice, but also Mothers come to eat their own Children, and Men the flesh of their own Arms, as it fell out to *Zenon* the Emperour, If hunger be so terrible a mischief in this Life, how will it afflict the damned in the other? without all doubt, the damned would rather tear themselves in pieces than suffer it; all the most horrible Famine that Scripture-histories propose unto us are but weak Pictures, to that, which the damned suffer in this unfortunate residence of Eternal Miseries,

ries, neither shall Thirst torment them less.

The Sense of Touching, as it is the most extended Sense of all the rest, so it shall be the most tormented in that burning Fire; all the torments which the Scripture doth exhibit to us, as prepared for the Reprobate, seem to fall upon this only Sense; *They shall pass, saith Job, from extremity of cold to intolerable heats*, whole floods of Fire and Brimstone, which shour down upon those unfortunate Wretches; all this belongs unto the Sense of Touching. We are amazed to think of the inhumanity of *Phalaris*, who roasted men alive in his brazen Bull; this was a joy in respect of that Fire of Hell, which penetrates the very entrails of the body without consuming them; The burning of a Finger only does cause so great a torment, that it's unsufferable, but far greater were it to burn the whole Arm; and far greater were it besides the Arms to burn the Legs, and far more violent torment would it be to burn the whole Body: This torment is so great that it cannot be express'd, since it comprises as many torments as the body of man hath joints,

Sinews, Arteries, &c. and especially being caused by that penetrating and real fire, of which this temporal fire is but a painted Fire in respect of that in Hell.

Amongst all the torments which humane Justice hath invented for the punishment of Crimes, there is none held more rigorous than That of Fire, by reason of the great activity of that Element; what shall the heat of that Fire be, which shall be the Executioner of the Justice of the God of Vengeance? Whose Zeal shall be inflamed against the wicked; and shall kindle the Fire, which shall eternally burn in the extremities of Hell; such are the torments and miseries of Hell, that if all the Trees in the World were put in one heap, and set on fire, I would rather burn there till the day of Judgment, than suffer only for the space of one hour that Fire of Hell: what a miserable unhappiness will it be, to burn in those Flames of Hell not only for an hour, but till the day of Judgment; yea even for all Eternity; and world without end? Who would not esteem it an hideous torment, if he were to

to be burnt alive an hundred times, and his torment was to last every time for the space of an hour, with what compassionate Eyes would all the World look upon such a miserable Wretch? Nevertheless, without all doubt, any of the damned in Hell would receive this as a great happiness to end his torments with those hundred times burning: For what comparison is there betwixt an hundred hours burning, with some space of time betwixt every hour; and to burn an hundred years of continual torment? And what Comparison will there be, betwixt burning for an hundred years space, and to be burning without interruption as long as God is God?

Who can express the strange and horrible confusion, which shall inhabit the Appetite of these wretched Creatures? If all the disorders of mans life spring from his Passions, what disorder must those miserable Souls needs feel in that part, what convulsions, what rage, what fury? Alas! that noble Passion, Love, the Queen of all the rest, the Sun of Life, that Passion which might have made them happy for ever,

if they had turned it towards God; that amiable Object being razed out of them, the perpetual aversion they have to love, shall eternally afflict them, the passion of hatred shall be outrageous in the damned, whence shall proceed their continual blasphemies against God, and the perpetual Curses, and Imprecations, which they shall make against the Creatures; and if they have any desires, they shall be desirous to see all the World partaker of their pains; their aversion from all good shall be as much tormenting, as in itself it is execrable: of Joy there must no mention be made in that place of dolour; but contrariwise of incredible sadness, which shall oppress them without any Consolation. The heat of Anger shall redouble the heat of their Flames; hope banished from their hearts shall leave the place void to despair, which shall be one of their fiercest tormentors. And though their bodies be within Hells bosom, yet shall they bear about them another Hell in their own bosoms.

Consider now, my Soul, whether thou art able to live in this devouring Fire, whether thou wilt make choice of thy
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habitation in Eternal Flames? This Fire is prepared for the Devil and his Angels, consider whether thou wilt enter in to this cursed Crue, and take part of the dregs of their Chalice? There is no Medium, either thou must forsake thy Sins, or else thou must be given up a Prey to this Eternal Torment; I doubt not, thou wilt make a happy choice, and, to escape so dangerous a Gulf, cast thy self into the Arms of Divine Mercy, which only admits the Penitent, and say thus, *O great God, who art a consuming Fire, and makes the Fire of thy Divine Justice issue from amongst the Thorns, to burn the tallest Cedars in Lebanon; let the Fire, which walks before thee as Executioner of thy Justice, never depart from our memory; may it be unto us a Pillar of Light in the darkness of our Errors, a Lamp unto our Feet, and a Lanthorn to our Wayes, whereby we may discover this infernal Gulf, which is ready to swallow us up; Thou, O Lord, who didst deliver the three Children out of the Babylonian Furnace, preserve us from those eternal Flames and exempt us from the burning Ones of thy wrath; place us in the light and bright One of thy Love, where like Pyratides and sa-*

cred Salamanders, we shall live happy without pain or torment, singing Honour, Praise, and Benediction, unto Thee our God for ever and ever. Amen.

CHAP.

CHAP. VIII.

The Pains of the Powers of a damned Soul.

THE Imagination shall afflict those miserable Offenders, encreasing the pains of the Senses, by the liveliness of it's apprehension: If in this Life, the imagination is sometime so vehement, that it hurts more than real evils; in the other, the torment which it causes, will be excessive. *Baptista Fulgatus* recounts, as an Eye Witness, that being a Judge in a Duel, one of the Competitors made the other flie, but instantly fell down dead himself, without any other cause than an imagination that he was hurt to death; for he neither received wound or blow, neither was the sign of any found upon his dead body; if in this Life, the imagination be so powerful in men, who are in health,

as to cause a sense of Pain, where none hurts; Grief, where none molests; and Death, where none kills. What shall it be in Hell, where so many Devils punish and afflict with torments, preserving only Life, that the pain of Death may live Eternally? And if we see some timorous People with an imaginary fear tremble and remain half dead, there is no doubt but the imagination of those miserable Persons, joyned with the Horror of the place where they are, will cause a thousand Pains and Torments.

Frame a Judgment of it, by that which happens to such, as in this Life, finding themselves guilty of grievous Crimes, fear to fall into temporal Justice: They may indeed sometimes be in a secure place, but never in security: They may be hid from the Eyes of Men, and be placed out of their reach; but never shall they be able to hide themselves from themselves, or escape the assault of their own Consciences: While they wake they are tortured with Fears and Suspicions; their Sleep is interrupted with wicked Dreams; dread doth still follow them; at each ones approach they quake with fear, and the Furies, having seized upon them, grant them neither
Peace

Peace or Truce ; their troubled Thoughts put their Hearts upon the Rack. Now, if the apprehension of Humane Justice, which hath Power only over the Body, gives so dreadful Alarms, to the imagination, what will the sense of the Darts of the Divine Justice do , which are so many Instruments of Death, and burning Arrows shot at the Damned Souls ?

The Will shall be tormented with an eternal abhorring and rage against it self, against all Creatures, and against God the Creator of all ; and shall with an intolerable Sadness, Anger, Grief, and Disorder of all the Affections violently desire things impossible, and despair of all that is good : If Joy consists in the possession of what one loves, and Pain in the want of that which is desired, and being necessitated to what is abhorred ; what greater pain and torment, than to be ever desiring that which shall never be enjoyed, and ever abhorring that which we can never be quit of ? That which he desires, he shall never obtain, and what he desires not, eternally suffer : And from hence shall spring that raging Fury which David speaks of ; *The Sinner shall see, and be raging ; he shall gnash his Teeth, and be*

be consumed: This rage and madness shall be increased by the Despair which shall be joyned unto it, which must needs be most terrible unto the Damned: For as the greatest Evil is eased by Hope; so the least is made grievous by Despair. Hope in Afflictions is supported by two things; one is, the Fruit which may result from suffering; the other is, the End and conclusion of the Evil suffered: but in regard the Despair of the Damned is of so great Evils, the Despair it self will be a most horrible one.

If one suffers and reaps fruit by it, 'tis a comfort unto him, and the grief is recompensed by the joy of the benefit thereof; but when the suffering is without Fruit or Profit, then it comes to be heavy indeed; the hope of a good Harvest makes the Labourer with chearfulness endure the toyl of Plowing and Sowing; but if he were certain to reap no profit, every pace he moved would be grievous and irksome unto him. Though in temporal Afflictions this hope of recompence should fail, yet the hope that they should sometimes cease and have an end, would afford some comfort and ease unto the Sufferers: But in Hell both those are wanting; the Damned shall

shall never receive reward for their Sufferings, nor shall their Torments ever have an end.

O Let us consider how great a Recompence attends the least of our sufferings here in Gods Service; and how vain and unprofitable shall all our Sufferings be hereafter; here some few Penitent Ejaculations may gain Eternal Glories, there the most intense pains and torments both in Soul and Body cannot deserve a drop of cold Water, nor so much ease as to turn from one side to the other. In this raging Despair end the vain hopes of Sinners: Hell is full of those who hoped they should never enter into it; and full of those who despair of getting out of it; they offended with a presumptuous hope they should not dye in Sin; and that proving false, are fallen into eternal Desperation; there is no hope can excuse the falling into so great a danger. Let us therefore secure Heaven, and not sin.

The Memory shall be another cruel Tormentor of those miserable Sinners, converting all they have done, good or bad, into Torments: The good, because they have lost their reward; the bad, because they have deserved their punishment;

ment; the delights also, which they have enjoyed and all the happiness of this life, in which they have triumphed (seeing that for Them they fell into this misery) shall be a sharp Sword which shall pierce their hearts; they shall be full of affliction, when they shall compare the shortness of their past pleasures with the Eternity of their present torments; what groans, what sighs, will they power out, when they see that those delights, which hardly lasted an instant, and that the pains they suffer for them shall last for Ages and Eternities; all that is past appearing, but as a Dream: Let us tremble at the Pleasures and Felicity of this Life, since they may turn into *Arsnick* or *Wormwood*; the miserable wretch shall with great grief remember, how often he might have gained Heaven, and did not, but is now tumbled into Hell and shall say unto himself, how many times might I have prayed, and spent that time in play, but now I pay for it? how many times ought I to have fasted, and left it, to satisfy my greedy appetite? how many times might I have given alms, and spent it in Sin? how many times might I have pardon-
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ed my Enemies, and chose rather to be revenged? how many times might I have frequented the Sacraments, and forbore them, because I would not quit the occasion of sinning? there never wanted means of serving God, but I never made use of them, and am therefore justly paid for all; behold, wretched Soul, that entertaining thy self in pleasures, thou hast for toys and fooleries lost Heaven: if thou wouldest, thou might'st have been a companion for Angels; if thou wouldest thou might'st have been in Eternal joy, and thou hast left all for the pleasure of a moment: 'O accursed and miserable Creature, thy Redeemer courted thee with Heaven, and thou despisedst him for a base trifle; this was thy fault, and now thou sufferest for it; and since thou wouldst not be happy with God, thou shalt now be eternally cursed by Him, and his Angels.

The Understanding shall torment it self with discourses of great bitterness, discoursing of nothing, but what may grieve it; *Aristotle* shall not then take delight in his Wisdom, nor *Seneca* comfort himself with his Philosophy; *Galen* shall find no remedy in his Physick; nor
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the profoundest Scholar in his Divinity.

Besides these Miseries and Calamities, in this power of the Soul is ingendred the Worm of Conscience; which is so often proposed unto us in holy Scripture, as a most terrible torment, and greater than That of Fire: only in one Sermon, Christ our Redeemer three times menaces us, *with that Worm which gnaws the Consciences, and tears in pieces the hearts of the Damned*; admonishing us often, *that their Worm shall never die. Nor their Fire be quenched*. For as the Worm, which breeds in dead Flesh, or that which breeds in Woods, eats and gnaws that substance of which they are ingendred; so the Worm which is bred from Sin is in perpetual enmity with it, gnawing and devouring the heart of the Sinner with raging and desperate grief; still putting him in mind, that by his own fault he lost that eternal Glory, which he might so easily have obtained, and is now fallen into eternal torments, from whence there is no redemption; and certainly this resentment of the loss of Heaven shall more torment him than the Fire of Hell: It's a Hell in Hell, worse than a thousand Hells. Cer-

Certainly it were a great rigour if a Father should be forced to be present at the execution of his Son; but more, if he should be compelled to be the Hangman; and yet greater, if the Gallows should be placed before his own Door; so that he could neither go in or out, without beholding the affront; but far greater cruelty, if they should make the guilty person to execute himself, and that by cutting his Body in pieces, Member after Member, or tearing off his Flesh with his own Teeth; this is the Cruelty and Torment of an evil Conscience, with which a Sinner is racked and tortured amongst those eternal Flames, not being able to banish his faults from his memory; nor their punishment from his thoughts; the envy also, which they shall bear towards those who have gain'd Heaven, by as small matters as they have lost it, shall much add to their grief: those who are hungry, if they see others, meaner than they feed, at some splendid and plentiful Table and cannot be admitted themselves, become more hungry; so shall it fare with the Damned, who shall be more afflicted by beholding others sometimes less than themselves, enjoy that

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eternal Happiness, which they through want of care are deprived of; what lamentations shall the damned send forth, when they shall see that the Just have gained the benediction of God, and that that they lost it through their own neglect?

After all this, there shall not want in Hell the pains of Death, which amongst humane punishments is the greatest; that of Hell is a living Death; the Death which men give, together with Death, takes away the Pain and Sense of Dying; but the Eternal Death of Sinners is with Sense, and by so much greater, as it hath more of life, recollecting within it felt the worst of Dying, which is to perish; and the most intolerable of Life, which is to suffer pain; In Hell there shall be unto the miserable a Death without Death; and an End without End, for their Death shall ever live, and their end shall never begin.

See how the Rack compels them at length to confess the truth, What hath Pride profited us? What advantage have we gotten by the vanity of Riches? All that is past as a shadow, as a Ship sailing on the Sea under full Sails, leaving behind
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her no marks of her passage ; as a Bird flying in the Air, whose trace is not found ; so have our days run by, without having any mark of Verrue ; we have spent in malice all the time, which was liberally bestowed upon us, *to work out our Salvation in fear and trembling* ; we have past the course of our Age in appearances, and in the vanities and follies of the World, and in an instant we are fallen into Hell ; in this sort do those Wretches, gnawn with a continual Sorrow, unprofitably repent themselves, and groan under the pressure and affliction of heart, which is the Hell of their Hell.

Even here amongst us, if there should be a Condition, in which we might be sensible but of some part of that which Death brings along with it, it would be esteemed a greater evil than Death it self : who doubts, but if one after burial should find himself alive and sensible under the Earth, where he could speak with no body, see nothing but darkness, hear nothing but those who walk above him, smell nothing, but the rotten stink of their bodies, eat nothing but his own flesh, nor feel any thing but the Earth which oppresses him, or the cold pavement of the

Vault where he lay, who doubts not, I say, but that this estate were worse than to be wholly Dead, since life only served to feel the pain of Death? What Sepulchre is more terrible than That of Hell, which is eternally shut upon those who are in it, where the miserable Damned remain not only under the Earth, but under Fire, having Sense for nothing but to feel Death, Darkness, and Pain? This Death of Hell may be called a double Death, in respect it contains both the Death of Sin, and the Death of Pain; those unfortunate Wretches standing condemned, never to be freed from the Death of Sin, and for ever to be tormented with Death of Pain; there is no greater Death than that of the Soul which is Sin; in which the miserable are to continue whilst God is God, with that infinite evil and that ugly deformity which Sin draws along with it, which is worse than to suffer that eternal Fire, which is but the punishment of it; after Sin, what pains should there be greater, than that of Sin it self? Who trembles not with the only memory, that he is to die, remembering that he is to cease to be; that the feet, whereon he walks, are no more to bear him, that his hands

hands are no more to serve him, nor his eyes to see? Why then do we not tremble at the thought of Hell, in respect of which the first Death is no Punishment, but a Reward and Happiness, there being no Damned in Hell, but would take that death, which we here inflict for offences, as an ease of his pains? They shall desire Death, and Death shall flie from them; for unto all their Evils and Miseries, this as the greatest is adjoined, that neither they nor it shall ever die. This circumstance of being eternal doth much augment the torments of Hell; let us suppose, that one had but a Gnat that should sting his right hand, and a Wasp at the left, and that one foot should be pricked with a Thorn, and the other with a Pin; if this only were to last for ever, it would be an intolerable pain? What will it then be when Hands, Feet, Arms, Head, and all the Members, are to burn for all Eternity? They shall alwayes burn, but never to be consumed; they shall seek for Death in the Flames, but shall not find it; therefore justly doth one cry out, O Wo eternal, that never shall have End! O End without End! O Death more grievous than all Death, always to Die, and never to be quite Dead,

The torments in Hell are so many in number; that they cannot be numbred; so long in continuance, that that they cannot be measured; so grievous for quality, that they cannot be endured, but with such infinite pain, that every minute of an hour shall seem a whole year: *O Lord, rebuke me not in thine anger, neither chasten me in thy displeasure; unless thou wilt have mercy, O God, I must needs perish:* In this Life we have hope for our Comforter in all distresses; which hath a Sovereign Vertue to mitigate all Pains and Sorrows. And God of his great mercy for the most part, in all Adversities still leaveth a man some hope of help and succour; the sick man, as long as he lives, he still lives in hope; as long as there is Life, there is hope; but after this Life ended there remaineth to the Damned no more any hope of Comfort; hope the last Comforter of all taketh her flight, and eternal desperation seifeth upon them.

If an Angel should promise thee to be made an Emperour, so you would lie in your bed one night in the same posture, looking upwards towards Heaven, without moving or turning your self all Night,

if you have a mind to turn on one side, it will be a trouble to you not to do it, and will perswade you self, that you never laid so uneasie in your whole life before; and will say unto your self, my bed is good and soft, I am well, what is wanting to me? Nothing is wanting, but only to turn me from one side to the other. How comes this to pass, that thou canst not rest one single night; it being such a torture to be still without turning thy self. What would it be if thou wert to remain in one posture three or four Nights? Thou hast little patience, since a thing so small doth grieve thee; what would it be if thou hadst the *Cholick*, or wert tormented with the *Stone* or *Sciatica*? Far greater Evils than these are prepared for thee in Hell, whither thou posts by running into so many Sins. Consider what a Couch is prepared for thee in that Abyss of Misery, what Feather Bed, what Holland Sheets? Thou shalt be cast upon burning Coals, Flames and Sulphur shall be thy Coverlets; mark well whether this Bed be for one Night only, yea Nights, Dayes, Months, and Years, for Ages and Eternities, thou art to remain on that side thou fallest on,

without having the least relief to turn thy self unto the other: That Fire shall never die, neither shalt thou ever die, to the end its Torments may last Eternally: After an hundred years, add after a hundred thousand of Millions of years, they shall be as lively and as vigorous as at the first day; see what thou doest, by not fearing eternal Death; by making no account of Eternity; by setting so much of thy affection on a temporal Life; thou doest not walk the right way: change thy Life, and begin to serve thy Creator.

Blessed Lord, Eternal God, my heart is naked and open before Thee; I send up my sighs as humble Orators before Thee; I know not what to ask, nor how, only this one thing I beg at thy hands, that thou wilt not suffer me to die an Eternal Death; correct me here as thy Child, that I may be saved hereafter; Lord, thou knowest that I love Thee; and that I desire to be with Thee, that I may sing Eternal praises unto Thee; Lord, have Mercy upon me: And grant me my request for thy great Mercy sake.

CHAP.

CHAP. IX.

*The Fruit which may be drawn from
the Consideration of Eternal e-
vils.*

ALL which hath been said of the pains in Hell, is far short of that, which really they are: there is great difference betwixt the knowledg we have by relation, and that which we learn by experience. The *Machabees* knew, that the Temple of the Lord was already prophaned and destroyed, they had heard of it, and lamented it; but when they saw with their eyes the Sanctuary lie desolate, the Altar prophaned, and the Gates burnt, there was then no measure of their Tears; they tore their Garments, cast Ashes upon their Heads, threw themselves upon the Ground, and their Complaints ascended as high as Heaven; if then the relation and discourse of the pains of Hell make us tremble, what shall be the sight and experience?

perience? The consideration of what hath been said, may help us to form some conception of the terrour and horreur of that place of eternal Sorrow: Let us us descend into Hell whilest we live, that we may not descend there when we are dead: Let us draw some fruit from thence, during our lives, from whence nothing but torment is to be had after death.

The principal Fruit which may be drawn from that consideration, are these: In the first place; an ardent love, and sincere gratitude towards our Creator; that having so often deserved Hell, he hath not yet suffered us to fall into it: how many be there now in Hell, who for their first mortal sin, and only for that one have been sent thither, and we, notwithstanding the innumerable Sins, which we have committed, are yet spared: What did God find in us, that he should use a Mercy towards us for so many Sins, which he did not afford to others for so few? Why are we not then more grateful for so many benefits, which we have no ways deserved? How grateful would a damned person be, if God should free him from those Flames, wherein he is tormented; and place him in the same condition we now are?

are? What a life would he lead, and how grateful would he be unto so merciful a Benefactor? He hath done no less for us, but much more; for if he hath not drawn us out of Hell, he hath not thrown us into it, as we deserved, which is the greater favour? Tell me, if a Creditor should cast that Debtor into Prison, who owed him a thousand Duckets, and after the enduring of much affliction at last release him; or should suffer another, who owed fifty thousand Duckets, to go up and down free without touching a thread of his Garment; whether of the Debtors received the greater benefit? I believe thou wilt say, the latter; more then are we indebted to God Almighty, and therefore ought to serve him better. Consider how a man would live, who should be restored to Life, after he had been in Hell: Thou shouldst live better, since thou art more indebted to Almighty God.

Secondly, we are taught to exercise our patience in suffering the afflictions and troubles of this Life; that by enduring of these thankfully, we may escape those of the other; he who shall consider the Eternity of those Torments, which he deserves, will not be troubled at the pains of
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this life how bitter soever : There is no State or Condition upon Earth, how miserable soever, which the damned would not endure, and think it an infinite Happiness, if they might change with it ; neither is there any course of life so unhappy, which he, who had once experienced those burning Flames, if he might live again, would not willingly undergo : he, who hath once deserved eternal Torments, let him never murmur against the crosses and petty injuries offer'd him in this life ; If thou goest into a Bath and shalt find it excessive hot, think on Hell ; if thou art tormented with the heat of some violent Feaver, pass unto the consideration of those eternal Flames, which burn without end ; and think that if a Bath or Calenture so afflict, how shalt thou endure that river of Fire ? when thou shalt see any thing great in this present life ; think presently of the Kingdom of Heaven, and so thou shalt not value it much ; and when thou shalt see any thing terrible, think on Hell, and thou wilt not be much moved ; when the desire of any temporal thing shall afflict thee, think that the pleasure of it is of no estimation, if the fear of Laws, which are enacted here upon Earth

Earth, be of that force, that they are able to deter us from evil Actions; much more ought the thoughts of Eternal pain of-fright us: if we often think of Hell, we shall never fall into it.

We ought often to call to mind the evils of the next Life, that we may the more despise the pleasures of this; because Tem-poral Felicity uses often to end in Eternal Miserie. All that is precious in this World, Honour, Wealth, Fame, Pleasure, all the splendor of the Earth is but a sha-dow, if we compare the small duration of them with the Eternity of those torments in the other World.

Put all the Silver in the World toge-ther in one heap, all the Gold, all the pre-cious Stones, Diamonds, Emeralds, with all other the richest Jewels; all the Triumphs of the *Romans*, all the Rarities and Dain-ties of the *Affyrians*, &c. all would de-serve to be of no other Value than Dirt, if to be possessed with hazard of falling at last into the Pit of Hell. Let us call to mind that Sentence of our blessed Sa-viour, *What will it avail a man to gain the whole World, if he lose his Soul*: If they should make us Lords and Masters, I say, not of great Wealth, but of the whole

whole World, we should not admit of it with the least hazard of being damned for ever; Let one enjoy all the Contents and Regales imaginable, let him be raised to the highest pitch of honour; let him triumph with all the Greatness in the World; all this is but a Dream, if after this mortal Life, he finds himself at length plunged into Hell Fire.

And You may look upon a Wheel of Squibs and Fire-Works, which whilst it moves, casts forth a thousand lights and splendors with which the beholders are much taken, but at last ends in a little Smoke and burnt Paper; so it is, whilst the Wheel of Felicities was in motion, according to the Style of *St. James*, that is to say, whilst our Life lasts, its Fortune and Prosperity appears most glorious, but ceasing all comes to end in Smoke, and he that fares best in it, at last finds himself plunged into Hell.

When a Fever or some great unexpected change in a mans Estate happens to him, it makes him to forget all his former Contents in Health, and Wealth; his Sickness and Adversity so taking up the whole man, as that he hath no leasure to imploy his thoughts upon any thing else; and if perhaps any passage of his former Condition
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chance to come to his mind, it gives him no satisfaction, but rather augments his pain; wherefore if temporal Evils, though very short, are sufficient to make former Felicities of many years vanish; what impression will temporal Goods make in us, if we imploy our thoughts upon eternal Evils? Besides those torments, which are to be suffered hereafter without profit, may move in us to husband the short time of this Life most to our advantage: how many miserable Souls now suffer those Eternal pains, for not employing one day in the Service of God? What would a damned Soul give for one quarter of an hour out of so many days and years which are lost, and shall not have one instant allowed him? Thou who now livest and hast time, lose not that which imports thee so much, and once lost can never be recovered. O miserable Creatures! Who for having lost a short space of time lose an Eternity of Felicity; they come to know too late, the importance of that which they have lost, and shall never come to regain it; let us now make use of that time, whilst we may gain Eternity, and let us not lose that with pleasure, which cannot be recovered with grief.

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on Lastly, let us draw, from the consideration of Hell, a perfect hatred to all mortal Sin, since from the Evil of Sin proceeds that Evil of Pain : Terrible is the Evil of Sin, since it cannot be satisfied even with Eternal Flames.

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CHAP. X.

The infinite guilt of mortal sin, by which we lose the felicity of Heaven, and fall into Eternal Evils.

SO foul and horrid is a mortal sin in its own nature, that though it pass only in thought, and none knew it but God, and he who committed it, and which endured no longer than an instant, yet it deserves the Torments of Hell for all Eternity; for by how much greater is the Majesty of God, which is despised, by so much greater is the injury offer'd him; and therefore as the Majesty of God, which is despised by sin, is infinite, so the despite of it must contain in it self a certain kind of Infinity: By how much greater is the Reverence due to a Person, by so much greater is the Disrespect and Affront offer'd him. And as to God there is due an infinite Reverence, so the injury done him, is of an inexplicable Malice,

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which by no Good Works of a meer Creature, how many and great soever, can be expiated. So great is the malignity of a Mortal sin, that, being put into the Ballance of Divine Justice, it would outweigh all the Good Works of all the Saints, although they were a thousand times more and greater than they are; because the good works with which God is honoured by his Saints, although in themselves great in value, yet in respect of God, unto whom they add nothing, and who is nothing better'd by them, they are not valuable; unto whose Divine Goodness, not only they, but infinitely more, and greater, are but a debt: But for God to be despised by his Creature, who by infinite titles is obliged to serve him, and ought to reverence him with an infinite honour, is a thing so highly repugnant to his Majesty, that, if God were capable of grief, would more afflict him, than all the pious actions of the Saints content him: Certainly amongst men the honour which is given to one who deserves it, takes not so much, as a contempt done unto him, who merits it not: A King values not much the honour which is given him by his Vassals, because he takes it
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not for a courtesie, but a Duty ; but to be affronted and scorned by one , especially whom he had favoured with his Benefits , sticks near unto his heart ; for not only Kings, but all men think honour due unto them, and disrespect an injury. There is no resentment among men so quick, as that of dishonour ; nor any thing which causes more grief and vexation : If some Person of Quality should have his Hat pluckt off from his head in scorn, and receive a dozen of Bastonado's from some base Fellow, that affront would not be recompensed, although a thousand should put off their Caps to him, and kiss his hand.

By this may appear the irreverence and great incivility towards God in a Mortal Sin: In so much as St. Paul calls it, *kicking, or spurning, the Son of God* ; this is the reason why it was necessary that God should become Man, being the Divine Justice could not be appeased with less than the Satisfaction of a Divine Person ; let those therefore cease to marvel, that a momentary Sin should be punished with Eternal Torments ; who see that for Sin God was made Man, and Died for Man ; and certainly, it is a far greater wonder ; that God should die for the Sin of another,

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than that man should for his own Sin suffer an Eternal Punishment: And if the malice of Sin be so exorbitant, that nothing could satisfy for it, less than God; it's nothing strange, that that which hath no limit, nor bound in Evil, should have no limit in Punishment; but should exceed all Time, and be Eternal. And if a Treason committed against a temporal Prince be chastised with loss of life and goods of the Traitor, and with the punishment also of his Posterity, which, in as much as concerns the Prince, is Eternal; why should not the Offence of a vile Worm against his Creator, be tormented with Eternal Pains? The greatness of Honour decreases and grows less, according to the height and dignity of the person honoured; so as that Honour which done to an ordinary person would seem excessive, given unto a Prince is nothing. And on the contrary, the greatness of an Injury rises and grows higher, according to the worth of him who is injured; so as God, who is infinite, being the person offended, deserves that the injury done unto him should be chastised with a punishment equal to the duration of his Being, and needs that he who satisfies for it
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it should be a person of infinite worth and perfection, voluntarily undertaking to put himself into the sinners place, and to suffer in his stead.

And as Sin is grievous in its own Nature, so it is much engreatned by the circumstances which attend it: Let us consider who it is that sins, it's a most vile and wretched man, who presumes to lift up his hands against his Creator: And what is man but a Vessel of Dung, a stink of Corruption, and by birth a Slave of the Devil? and yet he dares offend his Maker. An Offence against God were most grievous; though from another God (if it were possible) infinite and equal to himself; but that his Creature should be so insolent against his Omnipotent Lord, is beyond amazement. But what is that which a sinner does, when he offends? It is, according to *St. Anselm*, an endeavour to pluck the Crown from the head of God, and place it upon his own; it is, according to the *Apostle*, to *Crucifie again the Lord of life*. If any of these things were attempted against a Majestie upon Earth, it were enough to make the Offenders flesh to be pluck'd off with Pincers; to have him

torn in pieces with wild Horses; to pull down his house, and sow the place with Salt, and make his whole Linage infamous. If such an Offence were committed by one man against another, betwixt whom the difference is not great, being both equal in Nature; it were very hainous; what shall it deserve, being committed against God, the Lord and Creator of all, whose immense greatness is infinitely distant from the Nature of his Creature? O good God! who is able to express what a Sinner doth against thee and himself! He despises thy Majesty, razes out thy Law from his heart, contemns thy Justice, scorns thy Threats, despises thy Promises, makes a solemn renunciation of thy Glory, thou hast promised him; and all to bind himself an eternal Slave to Satan, desiring rather to please thine Enemy than thee; who art his Father, his Friend, and all his Good, desiring rather to die eternally by displeasing thee, than to enjoy Heaven for ever by serving thee.

Let us now see where, and in what place a Sinner presumes to Sin, and be a Traitor unto God; it's even in his own World, in his own House; and knowing that his Creator looks upon him, he offends him;
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if a Sin were committed where God could not see it, it were yet an enormous fault; but to do an injury to his Creator before his face, what an unspeakable impudence is it? If he, who sins could go into another World, where God did not inhabit, and there in secret under the Earth should sin after such a manner, as only himself should know it; yet it were a great boldness; but to sin in his own House, which is this World, what Hell doth it not deserve? For a man only to lay his hand upon his Sword in the Palace of a King is Capital, and deserves death. For a Sinner then by his sins to spurn and crucifie the Son of God, in the house of his Father, and before his Face, what Understanding can conceive the greatness of such a Malice? And therefore *David* with reason dissolved himself into tears, because he had sinned in the presence of God, and with a grief, which pierced his heart, cried out, *I have done evil before thee.* Besides this, we not only sin against God in his own House, but even in his Arms; whilst we are upheld by his Omnipotency: If there were a Son so wicked, who whilst he was cherisht in his Mother's bosom, should strike her, and endeavour to

Kill her, every one would think, that a most impious Child; how then dares man offend God, who sustains, preserves, and hath redeemed him?

The hainousness of this Malice in Sin is much augmented by the helps which a Sinner uses to effect it; for he turns those very Divine Benefits, which he hath received from God, against him who gave them: The sense which men usually have of ingratitude, is most apprehensive; if to forget a benefit be ingratitude, to despise it is an injury; but to use it against the Benefactor, I know not what to call it: This does he who sins, making use of those Creatures, which God Created for his Service, to offend him; and converts his Divine Benefits into Arms against God himself? What could we say, if a King to honour his Soldier should make him a Knight, arm him with his own Arms, should girt his Sword about him with his own hands; and that the Soldier so soon as he was possessed of the Sword, should draw it against the King, and Murther him? This wickedness which seems impossible amongst men, is ordinary in man towards God; who being honoured so many ways by his Creator, and enriched with so many
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Benefits, as much as in him lies bereaves God of his Honour, and desires to bereave him of his Life; his Understanding, which he received from God, he uses in finding out a way to execute his Sin, with his hands he performs it, and with all his power offends him who gave them.

But if we shall consider, why man does this; it is a Circumstance which will amaze us at the Malice of it: Why doth a Sinner thus offend against his God? Wherefore does he despise his Creator? Wherefore is he a Traitor unto the Lord of the World? Wherefore doth he abhor his Redeemer? What reason hath he for so monstrous a Wickedness? It's only for a base and filthy pleasure, for a foolish fancy of man, because he will, and no more: O horrid insolence! O mad fury of men, which without a Cause, so grievously offend their Creator: and by their Sins provoke so good and gracious a God!

The manner also of our Sinning would astonish any, who should seriously consider it; it is with so much impudence, pride, and contempt of God, after having heard so many Examples of his Chastisements executed upon Sinners; after having seen that the most beautiful and glorious

rious of all the Angels, and with him innumerable others were thrown from Heaven, and made Fire-brands in Hell for one Sin; and that only in thought: After having seen the first man for one sin banished from the Paradise of Pleasure, into this Valley of Tears; despoiled of so many supernatural Endowments; and condemned to death; after having known that so many have been damned for their offences; after that the Son of God had suffered upon the Cross for our Sins; after all this, to Sin, is an impudence never heard of, and an intollerable contempt of the Divine Justice.

Besides, what greater scorn and contempt of God than this? that God, who is worthy of all Honour and Love; and the Devil, who is our professed Enemy; pretending both to our Souls, the one to save them, the other to torment them in Eternal Flames, yet we adhere to Satan, and prefer him before Christ our Saviour and Redeemer; and that so much to our prejudice, as by the loss of Eternal Glory, and captivating our selves unto Eternal Torments and Slavery? The manner also of sinning aggravates the Sin, as the Sinner doth, by losing thereby Eternal Happiness;

ness; though he who sins much lost nothing, yet the offence against God were great; but well knowing, the great Damages and Punishments likewise that attend Sin; and the evident hazard he runs, and yet to sin, is a strange impudency. If we shall consider when it is that we sin, we shall find this Circumstance no less to aggravate our Offences than the former: Because we now sin, when we know that the Son of God was nailed unto the Cross, that we should not sin; when we know that God was incarnate for us, humbled himself to be made man, and subjected himself unto death, even the Death of the Cross for our Redemption: To sin after we had seen God so good and obliging unto us, with those not to be imagined favours, is a Circumstance which ought much to be pondered in our hearts, and might make us forbear the offending of so loving a Father. And that Christian who sins after all this, is to be esteemed worse than a Devil: For the Devil never sinned against that God, who had shed his Blood for him, or who had pardoned so much as one sin of his: When those sinned who were under the Law of Nature, they had not seen the Son of God die for their Salvation,

vation, as a Christian hath ; and there is no doubt but Christians will deserve new torments, and greater than those, who have not had the knowledge of God ; nor received so many benefits from him.

Let us consider about what sin is committed, and we do offend God : It's about complying with a sensual gust, which in the end bereaves us of health, of honour, of substance, and even of pleasure it self ; suffering many days of grief for a moment of delight ; about things of the Earth, which are vile and transitory ; and about goods of the World, which are false, short, and deceitful : What would we say, if for a thing of so small value as a Straw, one man should kill another ? No more than a Straw are all the Felicities of the World, in respect of those of Heaven ; and for a thing of so small consideration, we are Traitors to God, and crucifie Christ again ; and that a thousand times, as often as we sin mortally against him.

Lastly, consider whom we offend ; it's God, who is most Perfect, most Wise, Immense, Omnipotent, and Infinite, We sin against him who infinitely loves us, who suffers us, who heaps his Benefits and Rewards upon us ; to do evil to those who make
much

much of them, even wild Beasts abhor it; what is it then for thee to injure him, who loved thee more than himself? Who hath done thee all good, that thou shouldest do no evil? Fear then this Lord, reverence his Majesty, love his Goodness, and offend him no more: Sin is so evil, that it's every way evil; behold it on every side, it still seems worse. It is not only evil, as it's an injury to God, but it's evil in it self, in it's own nature; for if there were no God, or that God were not offended with it, yet it were a most horrid evil, the greatest of all evils, and the cause of all evils. In regard of this deformity and filthiness of Sin, the Philosophers judged it to be abhorred above all things, and those who denied the Immortality of the Soul, and the Providence of God, affirmed that nothing should make them commit it; and there have been some amongst them who have suffered great extremities to avoid a vitious Act; *Damocles*, as *Plutarch* Writes, chose rather to be boiled in scalding Water than to consent to a filthy Act; for which reason is *Hippo* celebrated amongst the *Greek* Matrons, who chose rather to die than offend: These were Gentiles, who saw not Hell open for the punishment of Sin.

Sinners, nor fled from Sin, because it was an Offence unto God ; but only for the enormity and filthiness it had in it self ; this made them endure Prisons and Tortures, rather than admit it : What should Christians then do, who know how much Sin is offensive to God ! Certainly they ought rather to give a thousand lives, than once to injure their Creator by committing an Offence, which not only Gentiles, but even Nature hath in horror, which hath planted in brute Beasts, although they cannot sin, yet a natural aversion from that which looks like Sin.

Pliny admires the force of lightning which melts the Gold and Silver, and leaves the Purse, which contains it, untouched ; such is Sin, which kills the Soul, and leaves the Body sound and active ; it's a flash of Lightning sent from Hell, and such leaves the Soul which it hath blasted.

Sin though it were the best thing of the World, yet for the evil effects it produces, it ought to be avoided more than death ; it bereaves the Soul of Grace, banishes the Holy Ghost, deprives it of the right of Heaven ; makes him unworthy of Divine Protection, and condemns a sinner unto Eternal Torments in the other World,

World, and in this to many Disasters, for there is neither Plague, War, Famine, nor infirmity of Body, whereof Sin hath not been in some sort the occasion. And therefore those who weep for their Afflictions, let them change the Object of their Tears, and weep for the Cause, which is their Sin.

I will therefore from henceforth resolve, that although I were certain that men should not know my Sins, and that God would pardon them; yet I will not offend for the very filthiness of Sin.

F I N I S.

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FINIS.

